The Jewish Chronicle
AND
The Hebrew Observer.

בטח בה' ועשה טוב—"Trust to God and Do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.; Impressed Stamp, 4s. 6d.
[REGISTERED FOR TRANSMISSION ABROAD.

No. 481. FRIDAY, MARCH 4, 1864—ADAR 26, 5624 PRICE.—IMPRESSED STAMP 4½; UNSTAMPED 3d.

Births.

On the 18th of January, at Port Elizabeth, Cape of Good Hope, the wife of Louis Benjamin, Esq., of a son.

On the 27th ult., at 50, Finsbury-square, the wife of Joseph M. Isaacs, Esq., of a daughter.

On Saturday, the 27th February, at 41, Ludgate-street, the wife of Mr. Albert, Surgeon-Dentist, of a daughter.

On the 29th ult., at Ramsgate, the wife of Mr. Jacob H. Cohen, of a daughter.

Marriages.

On the 24th ult., by the Rev. the Chief Rabbi, assisted by the Rev. Mr. Ascher and the Rev. Mr. Keizer, Alexander Saunders, of Montreal, Canada, to Rebecca, second daughter of the late Solomon Levy, of 5, Penton-place, Kennington.

On the 24th ult., at the residence of the bride's parents, by the Rev. Dr. Adler, assisted by the Rev. Mr. Gollancz, Philip Lewey, Esq., of 15, De Beauvoir-terrace, Kingsland-road, to Harriet, only daughter of Joseph Rosenbloom, Esq., of 15, Devonshire-street, Bishopsgate. No cards.

On the 2nd inst., at 14, Upper Gower-street, the residence of the bride's parents, by the Rev. Dr. Adler, assisted by the Rev. A. L. Barnett, Ida, eldest daughter of Mr. J. Lezard, to Mr. Hector Inger, of Paris, only son of Sarah Inger (widow). No cards.

Deaths.

On the 13th February, deeply regretted by his family and a large circle of friends in Poland, Baruch Goldberg, aged 75 years, father of David and Louis Goldberg.
7, Oakley Crescent, City-road.

On the 8th ult., at 4, Stoney-lane, Houndsditch, Hannah, the beloved wife of Barnett Cohen, deeply regretted by her sorrowing husband and family.

On the 27th ult., at her residence, No. 4, Harrow-alley, Houndsditch, Mrs. Elizabeth Myers, aged 91 years, mourned by her family and greatly respected by all who knew her.

On the 29th February, at the residence of her brother, 393, City-road, Islington, Eliza, the beloved sister of John Jacob, M.R.C.S.E.

MRS. ROBERT LUBLINSKI returns her sincere THANKS for the kind visits and letters of condolence received during the week of mourning for her late lamented brother.
185, City-road, February, 1864.

MR. M. LEE returns THANKS for kind enquiries and visits of condolence during the week of mourning for his late lamented sister.
233, Fulham-road, Brompton.

THE REV. J. SAMUEL returns his warmest THANKS to the members of the Bayswater Synagogue for their liberal support at the recent election of First Reader; and assures them that his ambition will be to prove himself worthy of their confidence and esteem.

He feels impelled, at the same time, to tender his acknowledgments to the Bristol Congregation for the marked friendship they have always evinced for him, the remembrance of which will ever evoke his gratitude.
Bristol, February 24th, 5624.

SACRILEGE.

THIS MORNING the SYNAGOGUE, 21, Great Prescott-street (late Rosemary-lane Shool), was ENTERED by the back widow, the Holy Ark broken open, and four Scrolls taken out.

A handsome REWARD will be given by Mr. L. Jameson, 55, Mansell-street, Goodman's-fields, on their being restored.
Thursday, 3rd March, 5624—1864.

TO THE MEMBERS OF THE NEW SYNAGOGUE, GREAT SAINT HELEN'S.

THE Wardens Give Notice, that Mr. L. B. ABRAHAMS, B.A. (who has been admitted as a Candidate for the vacant Combined Offices of Second Reader and Secretary), will READ PRAYERS in the Synagogue on FRIDAY EVENING and SATURDAY, the 4th and 5th of March instant, and during the ensuing week, in order that the Electors may have an opportunity of judging of his capabilities as a Reader.
ALGERNON E. SYDNEY, Hon. Sec.

HULL HEBREW CONGREGATION.

WANTED, a competent Person to officiate as חזן (READER) and HEBREW TEACHER, to be competent to teach the children in Hebrew and translate into English. A young man preferred; age from 20 to 35. No כהן need apply.

Application to be made to J. Farbstein, President, 29, Bourne street, Hull.

SOUP KITCHEN FOR JEWISH POOR.
BLACK HORSE YARD, ALDGATE.
Patron—The Rev. Dr. ADLER, Chief Rabbi.

THE Public is respectfully informed that the SOUP KITCHEN IS OPEN FOR THE SEASON. The days of Distribution are MONDAYS and WEDNESDAYS, from six till eight in the evening, and on FRIDAYS from eleven till one.

Number of portions distributed from commencement ..	42,800
Ditto for week ending March 4th 1864	4,200
	47,000

Amount of Donations already advertised .. £911 11 6
Vote of the Board of Elders of the Spanish and Portuguese Synagogue £10 0 0

Sir Francis H. Goldsmid, Bart., M.P. ..	£10 10 0	Mr. Jacob Morris ..	1 1 0
Mr. John Raphael, per the Rev. Chief Rabbi	5 0 0	Mrs. Jacob Morris ..	1 1 0
Mrs. Adler	1 1 0	Mr. Jonah Nathan ..	1 1 0
The Earl of Shaftesbury	1 0 0	Mr. Isaac B. Samuel ..	1 1 0
A Lady, per ditto ..	2 0 0	Mr. A. Schroeder ..	1 1 0
Mr. Samuel Hyam, 2nd donation	2 2 0	Mrs. Wagg, 72, Gloucester-place	1 1 0
Mr. D. Q. Henriques..	2 2 0	Mr. A. Wagg, ditto ..	10 6
Mrs. James L. Hart, Pembridge-square ..	2 2 0	Mr. E. Wagg, ditto ..	10 6
Mrs. Salomons, 45, Bryanston-square ..	2 2 0	Mrs. Jane Emanuel, Southampton ..	10 6
Mrs. B. S. Bernard, 38, Carlton Hill East ...	1 1 0	The Misses De Castro..	10 0
Mrs. H. L. Cohen ..	1 1 0	Per Jewish Chronicle. Mr. Hyam Benjamin, Cape of Good Hope..	1 1 0
Mr. Lewis Jacobs ..	1 1 0	Mr M Benjamin, Blackfriars-road	10 6
Mrs. A. Leveaux ..	1 1 0	Mr. and Mrs. B. R. ..	10 0
		C. S.	10 0

Donations will be thankfully received by Mr. Philip Beyfus, President, 24, Bloomsbury-square; Mr. Moss Ansell, Vice President, 21, Houndsditch; Mr. Jonas Jacobs, Treasurer, 1, St. James's-place, Aldgate; by the Members of the Committee; by the Secretary, 22, Great Prescot-street.
J. SALOMONS, Sec.

חברת משיבת נפש:

SOCIETY FOR DISTRIBUTING BREAD, MEAT, AND COALS, AMONGST THE JEWISH POOR DURING THE WINTER SEASON.

NOTICE is Hereby Given that the Office of COLLECTOR and CLERK to this Society is VACANT.

Persons desirous of becoming candidates for the office must forward their APPLICATIONS IN WRITING to Mr. Morris S. Oppenheim, Secretary, 22, Endsleigh-street, Tavistock-square, on or before Friday, the 25th March instant.

Particulars of the duties and emoluments of the office can be obtained by PERSONAL application to the Secretary, at his residence, as above, any morning between 9 and 10 o'clock.
BY ORDER OF THE COMMITTEE.
March 1, 1864.

JEWS' INFANT SCHOOL BALL

A BALL in Aid of the Funds of this Institution will take place at WILLIS'S ROOMS, St. James's, on THURSDAY, the 14th APRIL next.

Further particulars will be duly announced.
M. S. OPPENHEIM, Sec.
Commercial street, Spitalfields, March 1, 1864.

JEWS' FREE SCHOOL,
BELL LANE, SPITALFIELDS.

For an unlimited number of Children.—Present number 1000 Boys, 800 Girls.

THE ANNUAL GENERAL COURT of the Governors and Subscribers to this Institution will be held at the SCHOOL, on TUESDAY, the 8th inst., at 7 o'clock precisely, for the ELECTION of HONORARY OFFICERS for the ensuing year.
By order, S. SOLOMON, Sec.

חברת מרביצי תורה:

JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

THE Committee beg to announce that the FORTY-THIRD TRACT PUBLISHED by this Society is NOW READY.

Some thousand copies of this and all the former Tracts have been distributed among the poor.

Tracts will be forwarded gratis to the managers of charitable institutions and other public establishments in town, country, or the colonies, on application, by letter, to the Hon. Secretary.

Also to be had, price 1d. each, or 6d. per dozen, at the Jewish Chronicle office, 7, Bevis Marks.
27a, Bucklersbury, E.C. N. S. JOSEPH, Hon. Sec.

CONTRACTS FOR PROVISIONS.

THE COMMITTEE of the JEWS' HOSPITAL, Lower Norwood, Surrey, are prepared to receive TENDERS for the SUPPLY of Bread, Meat, Grocery, Chandlery, Milk, and Beer, for Six or Twelve Months, from the 1st April.

Forms of Tender (which must be returned on or before the 18th March) may be had on applying to the Matron at the Institution; or to the Secretary, Mr. S. Solomon, 37, Duke-street, Aldgate, E.C.

חברת למשוש חתן וכלה:

SOCIETY FOR ALLOWING MARRIAGE FEES AND A PORTION,
To Virtuous Girls and Young Men of the Jewish Persuasion.
INSTITUTED 1850.

THE Subscribers are respectfully informed that at an Election which took place at the Society's Rooms, Gun and Star, Middlesex-street, on Tuesday, the 1st inst., the following was the result of the Poll:

Sarah Lyons and Lewis Lowenthal	272 votes
Caroline Abrahams and Louis Harris	43 „
Caroline Myers and Jacob Isaac de Youngh....	10 „
Anna Garrits and Henry Simon Appelbaum....	28 „

Whereupon the President declared Sarah Lyons and Lewis Lowenthal duly elected. By order,
7, Bevis Marks. J. ROXAS, Sec.

WEST METROPOLITAN JEWISH SCHOOLS.
26, RED LION SQUARE.

WANTED, a HEBREW MASTER, who shall also act as Assistant Teacher, in the Boys' School.

Candidates are requested to send copies of their testimonials to the undersigned, at No. 17, Gresham street, E. C., where all further particulars may be obtained.
MICHAEL ABRAHAMS, Hon. Secretary.

WANTED, at the HEBREW WARDS, LONDON HOSPITAL, TWO FEMALES of the Jewish persuasion, between the ages of 20 and 40 years (or widows under 50), without encumbrance, for the purpose of being TRAINED and Instructed as NURSES for the sick of our community. They must be able to read and write. Applications, in writing only, to be made to Mr. I. M. Myers, 13, Duke-street, Aldgate, E.C., on or before March 13th next, from whom further particulars may be obtained.

METROPOLITAN FREE HOSPITAL
DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.

UPWARDS of FIVE HUNDRED Jewish Patients are relieved weekly at this Institution. Funds are urgently needed to maintain its efficiency.

Contributions will be most thankfully received by Messrs. Defries, 147, Houndsditch; by the Bankers, Messrs. Barnett, Hoares, and Co., 62, Lombard-street; and at the Hospital, by
GEORGE CROXTON, Secrerary.

MR. MAURICE DAVIES, pianist, begs to inform his friends and pupils that he has REMOVED to No. 1, Shrewsbury-road, Westbourne-park, W. Finishing and other lessons on the pianoforte as usual.

MR. MURRAY DAVIS, 13, Piccadilly, Surgeon-Dentist, Dental Licentiate of the Royal College of Surgeons, has a principle entirely his own of fixing ARTIFICIAL TEETH, without causing the slightest pain or the extraction of stumps, at charges strictly moderate. All consultations free. Children's teeth regulated. At home daily from Ten till Fve.

J. MENDELSON, jun., UPHOLSTERER and DECORATOR, having just returned from Paris, where he has been employed in one of the most renowned establishments, offers his services to the public and all families requiring upholstery or decorative tapestry work. The public will find that the experience, taste, design, and other advantages which J. M. has acquired, after a considerable residence abroad, will combine most favourably with the usual solid English workmanship. All letters and communications to be directed to J. M., jun., 25, Windmill-street, Tottenham Court-road.

FAUDEL MEMORIAL SCHOLARSHIP.
TREASURERS.
Maurice Moses, Esq., 14, Cannon-street West, E.C.
Aaron Salomons, Esq., 35, Old Change, E.C.
HON. SEC.
Lewis Emanuel, Esq., 31, New Broad-street, E.C.

Subscriptions already announced £526 7 6

FURTHER SUBSCRIPTIONS.

Lawrence, Edward, Esq. (Messrs. Lawrence, Plews, and Boyer) ..	£10 10 0	Harben, Henry, Esq. ..	3 3 0
Samuel, S. M., Esq. ..	10 10 0	Benjamin, David, Esq.	3 3 0
Sorrowing Friends, per H. L. Keeling, Esq	10 0 0	Joseph, Nathaniel, Esq.	3 3 0
Phillips, Edwards, Esq.	5 5 0	Cohen, David, Esq. ..	3 3 0
Sebag, Joseph, Esq. ..	5 5 0	Schræder, Anthony, Esq	2 2 0
Tillot and Chamberlain, Messrs.	5 5 0	Watkins, J., Esq. ..	2 2 0
Welch, J. Esq... ..	5 5 0	Samuel, Isaac V., Esq.	2 2 0
Montefiore, Joseph M., Esq.	5 0 0	Nathan, John, Esq. ..	2 2 0
Haggard, Henry, Esq..	3 3 0	Rogers, G. Dresser, Esq.	1 1 0
		Virtue, G., Esq.. ..	1 1 0
		Anderton, John, Esq...	1 1 0
		Woolf, Henry, Esq. ..	10 6
		Samuel, Marcus, Esq...	10 6

Further Subscriptions will be announced in the "Jewish Chronicle."

As the Committee are anxious to close their list as early as possible, they will thank intending contributors to forward their names without delay to either of the Treasurers, or to the Hon. Secretary.

CITY COLLEGIATE AND COMMERCIAL SCHOOL,
31, FINSBURY SQUARE.
(Removed from Ball-alley, Lombard-street.)
PRINCIPAL.—ED. PINCHES, B.A., L.C.P.

AT the last Examination at the College of Preceptors, SEVENTEEN Pupils of this school obtained Certificates of Proficiency, one having the College Prize for Natural Sciences.

A Professor of the Hebrew language attends twice a week. The Half-term for New Pupils will commence on Monday, March 7th. For prospectuses apply to the Principal.

JEWISH COLLEGIATE SCHOOL.
16, NORTHWICK TERRACE, MAIDA HILL.
PRINCIPAL—THE REV. A. P. MENDES.

THE Education will be conducted by an efficient staff of Professors and Masters, and will include all the branches usually taught in first-class academies, combined with that religious culture which is so important an element in the training of Jewish youth.

Prospectuses may be obtained on application to the Rev. A. P. Mendes.

9, North-street, Victoria House, Cheltenham.

THE REV BERTHOLD ALBU, Minister of the Hebrew Congregation, Cheltenham, has OPENED an ESTABLISHMENT for YOUNG GENTLEMEN, where they will receive a sound Hebrew and moral education. Mrs. A., an Englishwoman, is fully competent to look after their domestic comforts. Terms, including English tuition, &c., at the best school in the town, German and Music (either Piano or Violin), 50 guineas per annum.

LADIES' BOARDING SCHOOL.

MRS. ESSINGER receives a select number of YOUNG LADIES to BOARD and EDUCATE on the plan of home tuition.

Terms, including English, Hebrew, French, and German, Forty Guineas per annum. A resident French Governess.
Shrubbery Villas, Lower Edmonton.

BRIGHTON.
REMINGTON HOUSE, 1, POWIS-SQUARE, BRIGHTON.
YOUNG LADIES' EDUCATIONAL ESTABLISHMENT.
TERMS INCLUSIVE.

French and German Resident Governesses, professors for the various branches of study.

THE MISSES COHEN have taken a house at Brighton, in order that the pupils entrusted to their care may have the advantages of a sea-side residence. Applications and letters for terms, &c., to be addressed as above.

EDUCATION.—Dr. S. KAYSERLING, of Hanover, is prepared to TAKE CHARGE of a few more YOUNG GENTLEMEN, who, while profiting by the Educational facilities which Hanover offers, will have the advantage of religious and other instruction from Dr. Kayserling, with all the comforts of home, under the immediate supervision of Mrs. Kayserling.—References are kindly permitted to the Rev. Chief Rabbi in London; or to the Rev. D S. E. Meyer, Hanover.

EDUCATIONAL ESTABLISHMENT FOR YOUNG GENTLEMEN, at PFUNGSTADT, near Darmstadt, one hour by rail from Frankfort-on-the-Maine. The Chief Rabbi, Rev. Dr. Adler; Mr. S. J. Rubenstein, 22, Argyll-street, Regent-street; Mr. Jacobs, 33, Haymarket, have kindly allowed references to them; as also has Mr. Mombach, 6, South-street, Finsbury-square, who is personally acquainted with the Establishment, and will be happy to forward prospectus.

JEWISH COMMERCIAL INSTITUTION, BRUSSELS.
40, CHAUSSEE d'ETTERBECK.

INSTRUCTION in this Establishment includes a religious education upon solid basis; the English, French, and German Languages, taught by efficient resident and native professors; Commercial Correspondence in these languages, Bookkeeping, Mathematics, Geography, General History, Natural Science, Writing, Drawing, &c. For prospectuses and information address the Principal, L. KAHN.

MDLLE. LOUISA VAN NOORDEN respectfully informs her pupils and friends that she has arrived in town for the season, and will continue to give INSTRUCTION in the art of SINGING as formerly. Her terms for lessons may be obtained at her residence, 115, Great Russell-street, Bedford square.

SINGING and MUSIC.—MISS LINDO begs to announce that she gives INSTRUCTION in SINGING and MUSIC, both of which she has studied with the best masters in London and on the continent. Lessons given either at her own residence or that of the pupil, and schools attended at moderate terms. For further particulars apply at Mitchell's Royal Library, 73, Old Bond-street; Mr. Marks, 43, Hunter-street, Brunswick-square; and Miss Lindo, 20, Westbury-road, Westbourne-square.

A. M. COHEN.
CARPENTER, BUILDER, and DECORATOR,
93, Nichols-square, Hackney-road, N.E.
Workshops, William Street, Shoreditch.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

THE "JEWS SOCIETY."—LIBERALISM AT OXFORD.

You are right. The so-called "Jews' Society," as you stated in your leader last week, intercepts much of the good will towards the Jews, and diverts the channel into its camp. I can give you an instance of it. I have it from the mouth of the gentleman, a Christian by birth and education, but full of regard for the people of the Scriptures, who experienced the disappointment to which I am going to refer. He applied to the Lord Mayor of the time, being a personal friend of his, for a donation for Sussex Hall, then in its last agonies, and in which institution the gentleman of whom I speak took a warm interest. I have forwarded the donation, replied his Lordship, intended for the Jews to the right quarter. This right quarter, as it afterwards turned out, was the "Jews' Society," which the Lord Mayor believed—or perhaps pretended to believe—was established for the temporal benefit of the Jews. The end was that neither Sussex Hall nor any other Jewish institution got one farthing from his Lordship. It had all been forestalled by the "Jews' Society," and served to feed missionaries and other persons of a similiar description, but not a single Jew was benefitted by his Lorship's kindly feeling.

What a delight it is to see at Oxford, once the stronghold of toryism, liberalism raise its head. Professor Goldwin Smith has lately published a pamphlet entitled "A plea for the Abolition of Tests in the University of Oxford," in which sentiments of the broadest liberalism are uttered. Permit me to make one or two quotations. The first runs thus:

The day of toleration is now passed, the day of equality is come. Its coming will make us—its approach has already begun to make us—a more united, a more loyal, a more prosperous, and a more religious nation.

The second is more lengthy, and deserves to be reproduced in full:—

The tests are the vestiges, the last lingering vestiges, of an age of religious tyranny and oppression of conscience—an age when the best of Christians and of citizens, guilty of no offence but that of loving the truth, and desiring to impart it to their brethren, were treated as felons, harassed, fined, thrust into noisome dungeons and kept there till they died, at the instigation of ecclesiastics who dishonoured the Christian name, and by the hands of politicians, who equally dishonoured it, and who in many cases had no convictions whatever of their own—when the Eucharist itself, the bond of Christian love, was prostituted to the purposes of political hatred with the approbation of a so-called Christian clergy, though with a profanity worse, because deeper in its nature, and polluting holier things than the impieties of the ignorant heathen—when in Scotland, many a peasant, merely for worshipping God in the way he thought the best, was shot down by a godless soldiery hounded on by Bishops styling themselves the successors of the Apostles—when Ireland was oppressed by a penal code which bribed the child to apostacy by enabling him, as a reward, to strip his father of his property, and not only of his inherited property, but of that which he might himself acquire—when immorality and infidelity went hand in hand with spiritual slavery—and, while Baxter and Calamy lay in prison for their convictions, obscene plays were being acted in the harem of a Defender of the Faith, who lived a careless infidel, mocking at morality and God, and who died a craven infidel, calling in his panic for the viaticum of superstition. Is not that age, with all that belonged to it, numbered with the past? Are not its practices disclaimed even by those who have not yet eradicated its sentiments from their hearts? Have not all men capable of profiting by any experience whatever, profited by the experience which, recorded in characters more terrible than those of blood, tells us that conscience cannot be forced, that God will accept none but a free allegiance; and that reason, and reason alone, is our appointed instrument for bringing each other to the truth."

There is now hope for the universities. When language like this is held by a professor, we may be sure that the still, small voice of common sense and humanity is not without an echo in the stately colleges. The still, small voice will wax louder and louder, it will no longer die away in the wilderness. Opposition may yet for a time carry the day. But the days of intolerance are numbered. As the waves a thousand times dashed back from the rock return again and again to the charge until the undermined cliff at last falls in, so will the gradually rising tide of liberalism ultimately wash away the petrified antagonism obstructing the irresistible onward flow. The next generation will find Oxford and Cambridge free from its mediæval trammels. Another important step in advance. Another triumph of the cause of progress.

INDEPENDENT FRIENDS' BENEVOLENT SOCIETY.—How powerful the feeling of benevolence is in the community is shown by the numerous charitable societies whose activity is principally conspicuous in the inclement season of the winter. Every now and then a society of this kind rises into public notice by its enlarged operations and its appeals for contributions. Such a society, "The Independent Friends' Benevolent Society," last week put forth its appeal in our columns to the community. We have been credibly assured that this society has been in existence for a number of years, and that the charitable operations carried on by it prove most beneficial to the deserving poor. A pleasing feature of these operations is that they are not exclusively confined to co-religionists, although most of the recipients of the benefactions are Jews.

BERLIN.—THE AUSTRIAN CONSUL.—The Austrian Government has appointed a co-religionist—the banker, Moritz Karo, of Berlin—Austrian Consul. In this there is nothing extraordinary, as Austria has lately evinced very liberal tendencies. But what is extraordinary, is that the intolerant Prussian Government should have given its *exequatur* to the Jewish Consul. And this, we are informed, has actually been the case. Was Count Bismark ashamed to be less liberal than Count Rechberg?

THE ORIGIN OF CHRISTIANITY.

TRANSLATED FROM VOL. III. OF GRAETZ'S "HISTORY OF THE JEWS."

(Continued from our last.)

It was, probably, the Essenes who formed the most ideal notions of the Messiah and the period of the Messianic grace; for the whole of their ascetic lives had no other object but to advance the kingdom of heaven (מלכות שמים) and future life (עולם הבא). A Messiah wishing to obtain the confidence of the Essenes had to lead a life without sin, renounce the world and its frivolities, prove that he was filled with the holy spirit (רוח הקודש), possess power over demons, and bring about a state of communion of property in which Mammon should find no place, but in which poverty and destitution of all property would be men's ornament.

It is, therefore, from the Essenes that at the time the call announcing the speedy advent of the Messiah proceeded, "The kingdom of heaven is at hand!" But he who at first raised his feeble voice in the desert had no idea that it would resound so far across continents and seas, and would unite the nations of the earth around the banner of a Messiah. He proclaimed the kingdom of heaven only to exhort the sinners among Israel to repentance and amendment. He was convinced that this step, once taken, God would send the Son of David—who, without being seen, nevertheless existed—to bring to the people Messianic salvation, and raise the dead. The Essene who proclaimed this was John the Baptiser (a name the meaning of which undoubtedly is, the Essene who every day purifies body and soul in living water). Little information concerning John has reached us. The account, according to which he was the son of an aged priest, Zachariah, and of a woman Elizabeth, likewise very aged, and that he was descended from the priestly family of Abia, is, as well as the other miracles which preceded and followed his birth, an invention of later ages. What is historical in this description is, doubtless, the fact that John had led the life of a Nazarite—*i.e.*, that he belonged to the Essenes. This mode of life, indeed, quite agreed with that led by the Essenes. He lived upon locusts and wild honey; but what is probably unfounded is that he adopted the garb of the ancient prophets—a garment of camel's hair and a leather girdle.

John seems to have been impressed with the conviction that if the whole Jewish people were to bathe in Jordan and confess their sins—*i.e.*, adopt the Essenian rules of conduct; be holy unto God; practise justice towards each other—the advent of the promised Messianic time could not be much longer delayed.* For this reason he invited the people to receive baptism in Jordan, to confess and abandon their sins, and thus to be ready against the early advent of the kingdom of heaven.† John, very likely, had with other Essenes his permanent abode in the desert, near the lower Jordan,‡ always to be ready to instruct the penitents on the profound moral significancy of baptism. It is certain that this was required on the admission into the order of the Essenes, perhaps without the rigorous rule of abstinence from everything impure, and without sharing in the community of property. There were, undoubtedly, many profound and enthusiastic minds—men disgusted with the wretchedness of the time, who flocked to the Essenian baptist. Who would not have wished to contribute towards the great work of salvation and the advancement of the kingdom of heaven, if this could be effected by something allowed by custom and habit? Did the multitude return from the baptism in Jordan improved? and did this symbolic act leave behind a lasting moral impression? We certainly lack information on this subject, but the question may easily be answered by the lessons of experience. In general, the Jewish people, notably the middle classes, inhabiting the cities, did not require this convulsive shock for its internal improvement. It was by no means so wicked and degenerate, and the means which religion, in its habitual form, offered sufficed to keep it in the right path. At no period had the zeal of the masses to make sacrifices been more ardent than at that time, and this supposes lively and noble sentiments. If passion carries away one person or another to faults or crimes, such deviations lie in human nature. John's call to repentance may perhaps have acted beneficially in two directions—above and below, on the aristocracy and the rich, corrupted by the Romans; and on the country people, which had become fierce by frequent feuds. But the magnates probably laughed at the good-natured enthusiast, who believed that he could bring about by baptism in Jordan the miracle of the Messianic time; and the common people (עם הארץ) were by far too callous to follow the path of improvement.

John's call was by far too calm, and overstepped too little the circle of habitual ideas, to rouse the discontent of the dominant party—the Pharisees. The disciples closely attached to him, and who had adopted his manner of living, observed the law in all its rigour, and even submitted to the rules of fasting.¶ Although the Pharisees—*i.e.*, the Hillelites and the Shamaites, could not have been much pleased with the Essenian exaltation and exaggerations, they nevertheless offered no opposition to the morning bathings (baptisms). John, therefore, could hardly have had occasion to quarrel with the religious chiefs, and to call them "a generation of vipers, which would not escape the wrath of the last judgment."* From this side John certainly met with no obstacle; but the Herodians were afraid of a man who attracted so many persons, and who, by his energetic, heart-stirring words, might rouse the multitude to some act displeasing to them. Herod Antipas, in whose dominions John sojourned, therefore despatched his satellites to seize and imprison him in the fortress of Macharae.† Owing to the rare allusions to the subject and the unreliable nature of the authorities, it is doubtful how long he remained in prison, and whether he really saw one of his disciples passing for the Messiah, as was stated at a later period. What is certain is, that Antipas caused him to be beheaded. A legend, intended to render the death of the Baptist still more tragic and interesting, relates that in this matter Antipas only yielded, out of weakness, to his wife, Herodias, who hated the censor of her illegal marriage with her brother-in-law. Herodias, it was said, induced her daughter, on the occasion of a feast, to ask her father for the head of John, as the fulfilment of one of her wishes. It was added that the damsel afterwards presented the bleeding head of the Baptist to her mother, in a dish.

After the imprisonment of John, some of his disciples continued his work.‡ Among these none had so much success as Jesus of Galilee. The disciple was soon greater than the master, and he imparted the first impulse to a movement which gave to the history of the world quite a new aspect, produced, by a thousand concatenations, profound transformations in the ideas, morals, arts, and sciences, in private relations, as well as in the vast combinations of states. He surpassed by his splendour the conquerors and founders of great empires. Still more; conquerors and founders, heroes and powerful minds, bowed their heads in humility before him. Two Galileans, Judah and Jesus, were destined to open new paths to two doctrines capable of great development;—one was that of Phariseeism, and the other of Essenism.

Jesus (Jeshu, an abbreviation of Joshua, born in the year IV. before the common era) of Nazareth,§ a city situated in the centre of Lower Galilee, to the south of Sepphoris, was the son of an obscure man, Joseph, a master carpenter, and his wife Miryam, or Mary, who gave birth to four more sons—Jacob, Jose, Judah, and Simon—and to several daughters.¶ It is well to see an authority esteemed also in orthodox circles—Ewald recognising the paternity of Joseph, and denying the opinion of the birth of Jesus, without having had an earthly father.‖ Was Joseph, the father of Jesus, descended from the family of David? This is by no means historically proved, although his Jewish partisans at a later period took great pains in order to establish his genealogy, tracing it back to David. But their records on the descent of Jesus from Joseph, not traceable to any reliable authority, contain flagrant contradictions. These partisans have likewise endeavoured, but as abortively, to show that Jesus was born at Bethlehem. Some tried to trace his pedigree, at least on his mother's side, to the tribe of Levi** But this is, too, without historical basis. Nothing is known of the youth of Jesus. Only one single not very reliable account makes him already in his twelfth year hold profound discussions with the doctors of the nation, and of which every body is said to have been astonished.††

(To be continued).

* Joseph. Antiquities xviii. 5, 2.
† Mal. iii 2; Luk. iii. 1—3.
‡ At Bethabara? John i. 28.
§ Luk. The other evangelists know nothing either of his miraculous birth or of the miracles performed in his parents.
¶ Matt. ix. 14, xi. 18, and parallel passages.

* Matt. iii. 7—12. This whole passage is left out in Mark—*i.e.*, in Matthew's original document. The insulting names of "generation of vipers, serpents," &c., applied to the Pharisees, have become fixed formulas in the Gospels (Mat. xii. 34, xxiii 33). They, undoubtedly, date from the period of the first struggles between the Jews and the Jew-Christians in the time of Bar-Kochba, and have also been put into the mouth of John the Baptist.
† Josep. l., c. vi. 5, 2; Mat. iv. 12, and parallel passages.
‡ Mat. ix. 14; xi. 2; xiv. 12.
§ Mat. ii. 23, 21, 11; Luk. ii. 39; John i. 46.
¶ Mat. xiii. 55; Mark vi. 3, Luk. iv. 23; John vi. 42.
‖ See "Christ in his Time," p. 146, "Jesus, son of Joseph."
** Hilgenfeld, "The Apostolic Fathers," p. 65 and 103.
†† Luk. alone (ii. 42—50) makes mention of this.

TENACITY OF RELIGIOUS FANATICISM.—It is sad to see how difficult it is to cope with religious fanaticism. It is the true hydra. No sooner is one head cut off than another springs up. It is the true Proteus assuming a thousand different shapes. No sooner has it been conquered in any form when it appears in another. As it no longer dares show itself in its hideous nakedness, it assumes a political disguise. Thus, in Prussia the Jews are decried by the high Tories of the country as radicals, revolutionists, and would-be regicides; and in the Northern States of America as Democrats, uncompromising opponents of all progress, and upholders of slavery. Can it be that the very same religion which at Berlin teaches the wildest theories of radicalism should enjoin at New York the rotten doctrines of the most stagnant toryism? Both cannot be true, and the chances are that neither is true. There are, no doubt, in Prussia, Jews that are radicals, and others that are high tories, just as there are among them in the United States Democrats and Republicans—just the same as we here in England have in our midst Conservatives and Liberals, as is the case with the rest of the population. But this admission would not serve the purpose of the fanatical press. Religious fanaticism is now at a discount. But political fanaticism is now pretty general; so religious fanaticism must rouse hatred against the Jews in Prussia by decrying them as revolutionists, and in the United States by representing them as immoveable Democrats.

AN IMPERIAL MARK OF ATTENTION.—We stated some time ago that Baron James Rothschild met with an accident when returning from some dinner party. We now learn that the Emperor sent one of his chamberlains to inquire after the Baron's health.—*U. I.*

THE DAY-LABORER.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."—Ecclesiastes xi. 6.

Sow ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.

Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upheld us,
And sow thou everywhere.

Sow, though the dark rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven
Where the little seed may hide.

Fear not, for some may flourish,
And, though the tares abound,
Like the willows by the waters
Will the scattered grain be found.

Work while the day light lasteth,
Ere the shades of night come on:
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work! in the wild waste place,
Though none thy love may own,
God guides the down of the thistle,
The wandering wind hath sown.

Will thy Maker chide thy weakness,
Or call thy labor vain?
The word that for him thou bearest
Shall return to him again.

Oh! with thine heart in heaven,
Thy strength in thy maker's might,
Till the wild waste places blossom
In the warmth of thy Maker's light,

Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.

Have faith, though ne'er beholding
The seed burst from the tomb:
Thou knowest not which may perish,
Or what be spared to bloom.

Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest coming,
In the harvest sheave may bind.

WARSAW.—COMPULSORY CHANGE OF COSTUME.—The "Journal des Debats" says that several of the Jews of Warsaw, having refused to comply with the decree of the 6th of February, ordering them to cease wearing the Jewish costume, they have for several days been exposed to outrages and insult of every kind. The most peaceable and respectable citizens were dragged to the guard-house, where the police agents tore their garments off their backs, and pulled the hair out of their heads and beards. The guards at the town barriers even exceeded the police in the arbitrary manner in which they executed the decree. They allow no Jew to pass without forcing him to change his costume and cut his hair, and this operation is always accompanied by violence and ill-treatment. The excesses committed by these agents have been carried so far, and have become so revolting, that the authorities have taken the alarm and thought themselves forced to interfere. In a notice published in the official "Dziennik" of the 15th February, the Director General of Police reminds his agents that they are instructed not to undress and shave those Jews who do not conform their costume to the regulation, but only to denounce them to the authorities. The measure which has provoked these abuses, however, is still maintained, and those Jews who do not submit to it, instead of having to do with street agents, will be exposed to a trial before some commission of inquiry, which will proceed against them and apply to them some arbitrary and indefinite penalty. The more we reflect on these petty persecutions, these puerile cavillings, the more difficult it is to understand the sense and use of them. The only explanation it is possible to understand is, that it is hoped thereby to provoke resistance, and perhaps to excite a popular movement, which would furnish a pretext for new persecutions and new outrages.

MISS LOUISA VAN NOORDEN.—Miss Louis Van Noorden announces in another page her return to town. We are happy to perceive from a large number of "opinions of the press" before us, that her tour in the provinces was most successful, her fine talent being more and more appreciated; and there can be little doubt that in a short time she will, as a vocalist, occupy the prominent position she so well deserves.

RELIGION OF THE IRISH.—The census of Ireland in 1861 found in that country 4,505,265 Roman Catholics, 693,357 persons belonging to the Established Church, 523,291 Presbyterians, 45,399 Methodists, 4,532 Independents, 4,237 Baptists, 3,695 Quakers, 393 Jews, and 15,666 of various other persuasions. The number of persons belonging to the Established Church is rather less than the population of the diocese of Lincoln. Of the Roman Catholics five years old and upwards 45·8 per cent. could neither read nor write, of the Established Church 16 per cent., 11·1 per cent. of the Presbyterians, 9 per cent. of the Methodists, 6·8 of the Independents, 9·2 of the Baptists, 4·1 of the Quakers. Many persons describe themselves as belonging to communions little known to the outside world. There were 2,756 Covenanters; there were Kellyites, Darbyites, Walkerites and Morrisonians. The religion of two persons is described as "Palatine;" one man puts down his religion as "self opinion." There are 7 "Old Lights," and 18 "New Lights." There is a "Cromwellian Protestant," but he stands alone. So does a "Positivist." There are 11 persons "of no particular sect," two "doubtful," one unbeliever, one Atheist, and 72 point-blank "of no religion."

FROM HUNGARY.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The "Magyar Israelita" brings in its latest number a very important piece of news. Government has appointed a commission of co-religionists to deliberate upon the following points:

1. How is the school fund to be employed?
2. The establishment of a Hungarian rabbinical seminary.
3 How, and by whom, are our schools to be inspected?
4. How is the rest of the school fund to be employed?

Although we were never friends of such commissions, as we would rather have seen men sent by the confidence of the communities, we must nevertheless tender our thanks to the Government for its good-will. But we miss with surprise the men who are in possession of the general confidence of the Jewish Hungarian population. We doubt not at all that they who are convoked by the confidence of the Government are all very honourable men. Some of them are generally known, but the others are incompetent for the task of deliberating on the interests of the Jewish population of a whole country. One of them is distinguished by his title of Baron and by his wealth, but nothing is known respecting his abilities to fill such a place. The points to be deliberated upon are of a nature to require men who excel in intelligence and enjoy general confidence. The commission will meet on the 30th March.—I have the honour to be, sir, your obedient servant,

Stuhlweissenburg, Feb. 18, 1864. ST.

PLYMOUTH.—ANIMADVERSION.—An additional wing of the hospital of Plymouth having been erected, the Rev. C. Wilson delivered a speech on the occasion, in which, as reported in the local papers, the following passage occurs: "As a Christian man, he confessed he looked upon these institutions with especial satisfaction, for they were peculiarly the offspring of Christianity. The philosophy of Paganism did not condescend to care for the wants of the poor and suffering, but it was left to Christianity, which had developed the spirit of sympathy for the suffering, and care for those who were sick and in distress. The resolution specially referred to the association and the event of the day." Upon which the following letter appeared in the "Western Daily Mercury":—"The Rev. C. Wilson and the South Devon Hospital.—To the Editor of the 'Western Daily Mercury.'—SIR,—On reading your excellent report of the opening of the Albert Ward of the South Devon and East Cornwall Hospital, I was struck with the remarks of the Rev. C. Wilson. In seconding a resolution, moved by Mr. George Soltau, he expressed himself as follows: 'As a Christian man he looked upon these institutions with especial satisfaction, for they were peculiarly the offspring of Christianity. The philosophy of Paganism did not condescend to care for the wants of the poor and suffering, but it was left to Christianity, which had developed the spirit of sympathy for the suffering, and care for those who were sick and in distress.' The rev. gentleman has forgotten the precepts of the Old Testament—centuries and centuries, long before the advent of Christianity. A voice from Mount Zion spoke these noble words to the children of Israel:—'For the needy shall never cease out of the land; therefore I command thee, saying—Thou shalt surely open thine hand unto thy brother, to thy poor, and to thy needy in the land. . . . And the Levite, because he hath no portion nor inheritance with thee; and the stranger, and the fatherless, and the widow who are within thy gates, shall come and shall eat and be satisfied.' I could dilate more fully on the subject, by quotations from Holy Writ, but beg to conclude by observing that charity and its concomitant virtues has been enjoined and practised from the earliest period. We have the Catholics on one side with their miraculous conception, depriving us of the purity of the deity; on the other, the Protestants of all good works. Have we anything in the ancient writings respecting hospitals? It states lepers to be kept seven days. I am, sir, yours truly, L. HYMAN."

MOSENTHAL'S "DEBORAH."—Mosenthal's play of "Deborah," now acting at the New Adelphi, under the title of "Leah," has been placed on the boards of this suburban theatre (Grecian) by Mr. George Conquest, in a new version much closer to the original than the former, with much new secenery, and in a style of performance hitherto not attempted on these boards. Miss Edith Heraud played the heroine. The play was warmly received by the audience, and culminating points of part were produced with such effect, that the actress was thrice summoned before the curtain. Much of the dialogue was written in easy blank verse, and in consequence an elevation not to be attained in a prose translation. But what most conduced to its complete success was the moral application of the drama. Every sentence in favour of religious toleration, was loudly applauded.—*Athenæum*.

FEAR OF GOD.—By the fear of God, I would be understood to mean, not the superstitious dread of an arbitrary or cruel being, but that awe and regard which necessarily arises in the mind of every man who believes and habitually considers himself as living and acting in the sight of an omnipresent Governor, of perfect justice, holiness and purity—who sees every thought as well as every action—who cannot be imposed upon by hypocrisy—who as certainly as there is any difference between good and evil, cannot but approve the one and detest the other—and whose government, as certainly as he has any power at all, consists in rewarding what he approves, and punishing what he hates. Of such a Governor as this, though we are sure he is indued with infinite goodness, yet may it justly be said, without any tendency to supersitition, "When I consider, I am afraid of him."

THE EXISTENCE OF GOD DEMONSTRATED BY THE WORKS OF NATURE.

(From Chautibriand's Genius of Christianity).

INSTINCT OF ANIMALS.

Having discovered in the organization of beings a regular plan, which cannot possibly be ascribed to chance, and which pre-supposes a directing mind, we will pass to the examination of other final causes, which are neither less prolific nor less wonderful than the preceding. Here we shall present the result of our own investigations of a study which we would never have interrupted had not Providence called us to other occupations. We were desirous, if possible, of producing a Religious Natural History, in opposition to all those modern scientific works, in which mere matter is considered. That we might not be contemptuously reproached with ignorance, we resolved to travel and to see every object with our own eyes. We shall, therefore, introduce some of our observations on the different instincts of animals and plants—on their habits, migrations, and loves. The field of nature cannot be exhausted. We always find there new harvests. It is not in a menagerie, where the secrets of God are kept encaged, that we acquire a knowledge of the divine wisdom. To become deeply impressed with its existence, we must contemplate it in the deserts. How can a man return an infidel from the regions of solitude? Woe to the traveller who, after making the circuit of the globe, would come back an atheist to the paternal roof! Was it possible for us when we penetrated at midnight into the solitary vale inhabited by beavers and overshadowed by the fir-tree, and where reigned a profound silence under the mild glare of the moon, as peaceful as the people for whose labors it illumined—was it possible for us not to discover in this valley some trace of Divine Intelligence? Who, then, placed the square and level in the eye of that animal which has the capacity to construct a dam, shelving toward the water and perpendicular on the opposite side? What philosopher taught this singular engineer the laws of hydraulics, and made him so expert with his incisive teeth and his flattened tail? Reaumur never foretold the vicissitudes of the seasons with the accuracy of this same beaver, whose stores, more or less copious, indicate in the month of June the longer or shorter duration of the ices of January. Alas! by questioning the Divine Omnipotence, men have struck with sterility all the works of the Almighty. Atheism has extinguished with its icy breath the fire of nature which it undertook to kindle. In breathing upon creation it has enveloped it in its own characteristic darkness.

There are other facts connected with animal instinct, which, though more common, and falling daily under our observation, are not the less wonderful. The hen, for instance, which is so timid, assumes the courage of a lion when it is a question of defending her young. How interesting to behold her solicitude and excitement when, deceived by the treasures of another nest, little strangers escape from her, and hasten to sport in the neighboring lake? The terrified mother runs round the brink, claps her wings, calls back her imprudent brood, sometimes entreating with tenderness, sometimes clucking with authority. She walks hastily on, then pauses, turns her head with anxiety, and is not pacified till she has collected beneath her wings her weakly and dripping family, which will soon give her fresh cause of alarm.

Among the various instincts which the Master of Life has dispensed throughout the animal world, one of the most extraordinary is that which leads the fishes from the icy regions of the pole to a milder latitude, which they find without losing their way over the vast desert of the ocean, and appear punctually in the river where their union is to be celebrated. Spring, directed by the Sovereign of the seas, prepares on our shores the nuptial pomp. She crowns the willows with verdure; she covers the grottoes with moss, and expands on the surface of the waves the foliage of the water lily, to serve as curtains to these beds of crystal. Scarcely are these preparations completed when the scaly tribe make their appearance. These foreign navigators animate all our shores. Some, like light bubbles of air, ascend perpendicularly from the bosom of the deep; others gently balance themselves on the waves, or diverge from one common centre, like innumerable stripes of gold. These dart their gliding forms obliquely through the azure fluid; those sleep in a sunbeam which penetrates the silvery gauze of the billows. Perpetually wandering to and fro, they swim, they dive, they turn round, they form in squadrons, they separate and again unite; and the inhabitant of the seas, endued with the breath of life, follows with a bound the fiery track left for him by his beloved in the waves.

HOW SOON WE FORGET.—A leaf is torn from the tree by the rude gale, and borne far away to some desert spot to perish. Who misses it from amongst its fellows? Who is sad that it has gone? Thus with human life. There are dear friends, perhaps, who are stricken with grief when a loved one is taken; and for many days the new grave is watered with tears of anguish. But by-and-by the crystal fountain is drawn dry; the last drop oozes out; the stern gates of forgetfulness fold back upon the exhausted spring: and Time, the blessed healer of sorrows, walks over to the closed sepulchre without waking a single echo by his footsteps. It is a beneficial provision of Providence that time removes griefs; for the accumulation of them would weigh so heavily upon the heart as to crush it.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending Feb. 27 was—medical, 1086; surgical, 616; total, 1702; of which 523 were new cases; upwards of 300 Jews.

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JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT

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Table and double-column matter charged extra.

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NOTICES TO CORRESPONDENTS.

Received—ספר מלחמות ד'‎, by אברהם זוטרא. Third number; Hanover. Lines on the death of the late Rev. Barnett Abrahams, by Solomon Sebag. Rev. M. N. Nathan, St. Thomas.—Books sent through Messrs. Messrs. Drouitt, agents to Messrs. Wright and Osorio.

Subscriptions to the "Jewish Chronicle and Hebrew Observer":—Mr. J. Wallach, Port Elizabeth, up to Nov. 1, 1862, 16s. Received from Rev. J. Rabinowitz, per Mr. J. Wallach, £2 7s. Mr. Casper Marks, 30, William-street, Melbourne, Australia, up to Dec. 31, 1864, 16s. Mr. Jonas Rousseau, Bristol, up to Dec. 31, 1863, 16s.

Letters not prepaid cannot be taken in.

CALENDAR FOR THE ENSUING WEEK.

Friday	Mch. 4	Adar 26	Sabbath commences at 5.30.
Sat.	" 5	" 27	Sabbath closes at 6.32.
			Port., Ex. xxxv. 1 till xxxviii. 21
			Haphtarah, 1 Kings xvii.

Tuesday and Wednesday next will be Rosh Hodesh Veadar.

The Jewish Chronicle,

AND

Hebrew Observer.

LONDON: FRIDAY, MARCH 4, 1864.

THE "EDINBURGH QUARTERLY" VERSUS JUDAISM.

[SECOND AND CONCLUDING ARTICLE.]

We objected in our last to the reviewer's doctrine of a second or supplementary revelation on general grounds. We will now point out a difficulty based exclusively on Jewish grounds. Christians of the school of the reviewer, who reason backwards from the New Testament to the so-called Old, and who only attach an idea of reflected sacredness to the Hebrew Scriptures, because these are referred to in the Greek writings, are little concerned by the question, Where is there found in the former a warrant for the belief in a new revelation intended to supersede its predecessor? These Christians, of course, find this warrant, not exactly in the Greek Scriptures—for the Evangelists, although not the Apostles, distinctly disclaimed in the name of Jesus the intention of superseding the Law—but in the construction put by them on certain phrases in these writings, and upon the actual development of Christianity in the course of time. But we Jews can naturally not receive this warrant; for to receive it would be tantamount to admitting the supernatural origin of these writings claimed for them, and thus decide the question before even entering on its examination. We Jews can naturally only accept as a warrant for the belief in a new revelation in the sense of Christianity statements announcing this, that may be found in any of the writings acknowledged by us as of Divine origin; in other words, in the Hebrew Scriptures. Now we confidently ask the reviewer, where do we find in the canon of the Hebrew Scriptures, from Moses to Malachi, one single passage that should clearly and distinctly enunciate this most important doctrine—that the Law was only intended for a limited period, and that in time it would be superseded or supplemented by a new revelation?

We are not unacquainted with the attempts which have been made for the last eighteen centuries to give an answer to this question. We have read many a ponderous volume on the subject. But wherein consists the answer? We ask to point out to us, chapter and verse, some plain passage in the Hebrew Scriptures which, as imperatively required by a matter of such paramount importance, should, in simple and unmistakable language, such as used on scores of comparatively trivial occcasions, state that in due time this temporary revelation would be superseded by another more perfect and permanent one, such as alone could have justified a whole nation to set aside a code solemnly received by God Himself. But, instead of such a plain passage, the advocates of the new revelation doctrine present us with scores of scraps of passages detached from the contexts, borrowed from the several sacred writers, artificially put together like a piece of mosaic, and previously to their use placed in a kind of spiritual Procrustes bed, where they had to undergo the processes of extension or curtailment, as the case might be, in order exactly to fit the nook which each was intended to fill. What a strange medley these quotations form! There is a passage from Moses jostling against one from Isaiah, and, again, a bit from Jeremiah or David, impinging upon a fragment of a verse from Daniel. Their asperities had to be rubbed off, their roughnesses to be polished, in order to stand smoothly side by side. And for performing this hard task ponderous volumes were required. They were the spiritual workshops in which these slow and laborious processes were carried on. The one passage, we were informed, must be taken literally; the next figuratively; its neighbour, again, partly literally and partly figuratively; its neighbour, again, literally and figuratively, or, in other words, was a type; and another, again, must be considered as an allegory. And when we inquire on what principle this interpretation is based, and what grounds there exist for believing that such was the sense in which the authors intended the passages quoted to be taken, we are again referred to other, and again other authorities, not one of which can be found in the Scriptures acknowledged by us Jews as Divine. It is the Hindoo theory of the creation of the world over again. The earth rests upon the back of an elephant, the elephant is again supported by some other colossus, of which supporters the last link in the long chain is a tortoise swimming in the ocean. But how is this ocean supported?

Now, if our opponents cannot produce one single proof from the Hebrew Scriptures substantiating their position, we could, on the other hand, bring forward numbers from the Hebrew writings clearly showing that the idea of a temporary revelation never entered the minds of the sacred penmen. We will, however, not to extend our remarks beyond moderate limits, content ourselves with references to the first and the last of the Prophets. Moses scores of times concludes his commandments with the words "an ordinance," or "a statute for ever," or with expressions of similar import. If the Law had been intended for a limited period, would this phrase have been so frequently repeated? The least the Prophet could have done would have been the omission of a phrase which was totally unnecessary for the sense of the commandment; while, on the other hand, it created an unnecessary bar to the eventual fulfilment of his supposed object, and naturally precluded in the mind of the Hebrews the possibility of admitting the doctrine of a temporary revelation. Then, again, the same inspired lawgiver twice enjoined "Ye shall neither add to the words I command you, nor diminish aught" from them. Is such an injunction consistent with the supposition that the Prophet knew that these very commandments would one day have to be supplemented by the very author of the sacred code? And lastly, how is it that if the Law of Moses was in due time to be superseded by the Gospels the last of the Prophets should have enjoined, in the last of his prophecies, "Remember ye the Law of Moses my servant, which I commanded him on Horeb, concerning all Israel, statutes and judgments." Is this admonition consistent with the supposition that it was God's intention a few centuries afterwards to supersede this Law? Can the reviewer, after this, still maintain that the Law was intended to be the schoolmaster to bring the Jews to Christ?

But the reviewer will urge that the second revelation was necessary in order to teach the first principles "in their purest, clearest, and fullest form exhibited in the Gospel." The reviewer here revels in the boundless domain of generalities, whither we cannot follow him. But passing from the general to the special, we ask, Can he point out by name one single first principle—we take it for granted that he speaks of morality—that has not as clearly, fully, and purely been exhibited in the Hebrew Scriptures, nay, by certain rabbis who lived before the teacher of Nazareth? We have, at the very outset of our remarks, admitted that Christianity has conspicuously placed in the foreground certain truths to which, at one time, the prominence due to them was perhaps not given; that it has attached their proper weight to certain precepts the importance of which is perhaps not yet sufficiently appreciated by Judaism. But this is the utmost concession which we can make to the reviewer. Granted that the recommendation of the virtues of love to the neighbour, forgiveness, humility, and spiritual care for sinners fill a large space in the Gospels; but only comparatively so, simply because other principles, at least as important, seem to have little engaged the attention of the founder of Christianity: while in the Law no one principle is exaggerated beyond its due importance, to the disparagement of others equally, if not still more, requisite for the establishment, existence, and steady development of society. Thus, for instance, the tender soul of Jesus, full of compassion for the erring and even the wicked, was naturally impelled, like that of every enthusiast and idealist, emphatically to dwell upon the virtues of self-abnegation and self-abasement. He could well afford to do so; for he was a preacher, and not a magistrate. But Moses the legislator, judge and chief of a numerous people, could not have overlooked the paramount importance of justice, the primary principle and very foundation of every social structure, and could not but have perceived the absolute necessity of self-defence and protection to life, limb, and property. Principles like those enunciated in the Sermon on the Mount may befit an irresponsible teacher and preacher, moving on the field of vague generalities, but would have proved the destruction of all social order when proceeding from the lips of a lawgiver and magistrate.

But while there is not a moral principle but it finds in the Hebrew Scriptures, and especially in the Law, its right place and due degree of appreciation, there are some principles which are not all referred to in the Gospels, or at least, act only a very subordinate part. Take, for instance, kindness to the brute creation. There is, we believe, not a word in the Greek Scripture enjoining compassion for dumb animals. Indeed, a Roman prelate lately openly maintained that a Christian owes no duty to the latter. The Society for the Prevention of Cruelty to Animals finds religiously no support in the Gospels; for this it has to travel to the Hebrew Scriptures, and especially the Law, which is full of injunctions of compassion to the brute creation. Slavery—and that, too, Roman slavery, as it existed in the days of Jesus and his Apostles —is, as far as we know, in the Greek Scriptures neither condemned nor even mitigated by any special recommendation of mercy to the master. Indeed, the fate of the slaves was, for several generations after the appearance of Christianity, aggravated; for as, in accordance with statements in the Greek Scriptures, the Christians for a considerable time had no day of rest whatever—the seventh day Sabbath having been abolished, while the Sunday was not yet established as the weekly festival—the slaves of the Christians lost the only mitigation of their sad lot which the Law had secured to them. On the other hand, the Law distinctly forbade slavery among Israelites, was in principle unfriendly to slavery in general, which it only tolerated as a minor evil, and threw the mantle of humane protection around the unfortunate slave, whom it defended against the atrocities of cruel masters, and whom it forbade to be delivered up should he by flight have escaped from bondage.

But perhaps we have misunderstood the reviewer. Perhaps, when he speaks of the first principles of belief, he does not refer to principles of morality, but to Christian dogmas. Should such be the case, we willingly admit that within the pale of Judaism they were quite a new revelation, although not coming from above. With these dogmas we have nothing to do. We do not begrudge them to Christianity. We do not miss them in the least. We feel that they have not the slightest tendency to make the believer in them a better or more moral man and citizen than the unbeliever. They are not of the slightest practical utility. And if we do not sneeringly with Lord Byron say—

> "I devoutly wished the Three were four,
> On purpose to believe so much the more."

Yet we sincerely wish that, for the sake of the excellencies of Christianity, sadly marred and obscured by these useless dogmas, they were at last discarded, since they are no longer requisite for the purpose which they originally served when they effected a compromise between Judaism and paganism, indoctrinating and ennobling the heathen with certain verities borrowed from the former.

After these remarks it will be quite unnecessary to point out the inapplicability of the reviewer's negative illustration, when he says, what nobody maintained, that the doctrines of the Old Testament are not to the New like the earlier propositions of Euclid to the later ones. Every tyro in logic knows that mathematical truths differ in kind from either moral or historical ones. There is and can be no comparison between them. While the former, like the steps of a ladder, can only be reached one after the other, by making that just ascended as the basis for climbing the next higher up, no such close connection exists between the others. They more frequently lie side by side than above each other. The exclusive student of the Greek Scriptures will, therefore, undoubtedly become acquainted with several of the most important moral principles. But if he wishes to know all of them and to assign to each the degree of importance due to it, without fear of exaggerating or disparaging others, he must go to the fountain-head —the Hebrew Scriptures—where alone they are exhibited in their fulness, purity, and clearness.

ADDRESSES OF CONGRATULATION TO THE PRINCE OF WALES.—At the presentation of addresses of congratulation from the Corporation of the City of London to their Royal Highnesses the Prince and Princess of Wales, on Monday last, the Lord Mayor, Alderman Copeland, and Mr. Henry A. Isaacs, had the honour of being presented to, and shaking hands with, his Royal Highness.

GIBRALTAR.—SIR MOSES MONTEFIORE.—Private letters from Gibraltar speak in glowing terms of Sir Moses Montefiore. The Jewish communities both of Gibraltar and Tangier are quite in ecstasies and cannot sufficiently extoll the benevolence of this philanthropist, and the most salutary influence exercised among them by his very presence. They anticipate the most beneficial results from his successful mission. We have also before us, in English and Spanish, a printed copy of an address delivered by Dr. Hodgkin "to his Israelite friends at Tangier," at a social meeting at the residence of Sir Moses Montefiore, on Dec. 17 last. In this address the doctor chiefly impressed on his hearers the paramount importance of education, giving sound advice in reference to the branches of knowledge that should be principally taught in the newly established schools. The doctor hints at the expediency of also receiving Moorish children in the school.

PROFESSOR HART AT CAMBRIDGE.—Professor Hart, one of her Majesty's Inspectors of the schools of art, last week paid an official visit to the school at Cambridge. The Inspector having examined the specimens of art, productions of the students, and awarded to the deserving a number of medals, delivered in the evening, in the large room of the Guildhall, a lecture, which was attended by the students and a number of ladies and gentlemen. A lengthy report of this lecture, highly eulogised by our cotemporary, is contained in the "Cambridge Independent Press." The chair on the occasion was occupied by the Master of St. John's College, and was supported by the Mayor, Professor Lightfoot, and several other reverend gentlemen Several influential ladies were likewise on the platform. The lecturer for more than an hour lucidly explained the principles of his art, and was listened to with great attention. At the conclusion he was loudly cheered by the students, and, at the proposal of the chairman, a cordial vote of thanks was passed to him.

YARMOUTH.—MR. DAVID FALCKE.—The "Yarmouth Independent" denies the correctness of the report that the Liberals had determined upon bringing forward Mr. David Falcke at the next general election.—In the same paper we futher read: "Mr. David Falcke has this week, with his usual generosity, distributed 25 tons of coals among the poor of the town; Mr. Falcke has also distributed 200 quartern loaves. The recipients have included the poor of all denominations."

THE REPRESENTATION OF PORT ELIZABETH, SOUTH AFRICA.—We read the following in the "Eastern Province Herald:"—"We understand that Mr. M. H. Benjamin has consented to be nominated as a candidate for the representation of Port Elizabeth in the House of Assembly. Mr. Benjamin is a gentleman well qualified both by education and experience, to undertake the responsible duties of a legislator, and we have little doubt but he will receive very general support."

PORT ELIZABETH.—THE PROPOSED SYNAGOGUE.—We learn that Messrs. L. Godfrey and J. Wallach having previous to their visiting Europe resigned the offices they held in this distant South African congregation, Messrs. E H. Salomons and Louis Benjamin were elected as their successors in the respective offices of *Parnass* and *Gabbai*. The resignation of these energetic men, under whose administration the affairs of the congregation were in an excellent condition, we are pleased to learn, will not interfere with the building of the projected synagogue, for the erection of which, provided it take place within a certain specified time, an excellent site in the centre of the town had been granted them. Funds alone are requisite for this purpose, and we have not the slightest doubt that in so excellent a cause the efforts of the congregation will be seconded by the sister communities in the mother country whenever these shall be appealed to for assistance.

BAVARIA.—A SAD BEREAVEMENT.—The Bavarian Jews are deploring the premature death of one of their co-religionists, a member of the legislature and an ornament to their community. The deceased, Dr. Arnheim, was a barrister. The integrity of his character, his disinterestedness, and his profound knowledge of the law, were universally acknowledged. Nevertheless, he was for years excluded from all practice because he was a Jew. It was only after the political convulsions of 1848 that the obstacles were removed. His conspicuous talents and his great aptitude for business now shone forth with great lustre. He was time after time elected a member of the legislature without his solicitation, and that by constituencies among which there was not a single Jew. His usefulness in the Chambers, especially in the committees, was soon highly appreciated. Penetrating, laborious, highly honourable, and painstaking, he was indefatigable in the performance of his legislative duties. So profound was his knowledge of the law, that he was elected a member of the Law Committee. But, alas, his conscientiousness and patriotism cost him his life. Sick and overtasked, he continued to work in the committees. He was attacked by disease, and his exhausted frame in a short time succumbed. He died at the age of 52. His body was carried from Munich, where he expired, to Baireuth, his native place. His funeral was attended by the chief of the provincial Government, the councillors, all other authorities, the clergy of all religious denominations, the lawyers of the district, and a large number of citizens of all classes and creeds. The mourning was universal, for the deceased had known how to obtain the love and esteem of all classes. It was in a great measure owing to his exertion that a favourable change in the fate of his co-religionists was recently wrought in Bavaria. Dr. Arnheim loved the ancestral religion with all his heart, clung to it with rare tenacity, and never lost an opportunity when he could serve his much oppressed and maligned brethren in faith.

DANUBIAN PRINCIPALITES.—A BETTER FUTURE.—A correspondent writes to the "A. Z. d. I." that, according to a general report, not altogether without foundation, the Jews of the Danubian Principalities may look forward to their emancipation at an early period. In general, the Principalities seem to be on the eve of important events.

EDICT OF THE EMPEROR OF MOROCCO.

We copy the following from the "Gibraltar Chronicle" of the 18th and 19th inst.:

Her Majesty's ship "Magicienne" returned to this anchorage from the coast of Barbary yesterday, having on board Sir Moses Montefiore and the gentlemen who accompanied him in his mission to the Court of Morocco. Our readers will be glad to learn that the efforts of Sir Moses Montefiore on behalf of his co-religionists in the Sultan's dominions have been as successful as could have been desired. He has obtained an Imperial edict, the effect of which cannot fail to improve the position of the Jews of the interior, and otherwise to advance the cause of civilization. We hope to be able to give more ample particulars in a day or two.

Gibraltar, February 19.

We yesterday announced that Sir Moses Montefiore had successfully accomplished the object of his mission to Morocco, and we are to-day enabled to lay before our readers the firman or edict from the Sultan to all the Governors of his dominions, the fruits of the exertions of Sir Moses, to better the condition of the Jews in Morocco. At the advanced age of this venerable gentleman a land journey at this season of the year over the roadless plains of Morocco has been itself a work of some toil and pain, and it is a matter of congratulation not only that his labours have been crowned with success, but that his own health has not suffered from the fatigues of land travelling. The party, on their journey up to Morocco, left Mogador on the 17th, and with their Moorish escort of cavalry and infantry, their 21 camels, 25 baggage mules and a numerous retinue of attendants, formed a somewhat numerous caravan. On their second day's journey they came in sight of the snow-capped chain of Atlas, which remained a conspicuous object bounding their landscape till they reached Morocco. The journey was performed in easy stages of about 15 miles. Sir Moses Montefiore was accommodated in a kind of palanquin or horse litter, but, notwithstanding this attempt to mitigate the fatigue of travel, the worthy baronet received many a rude shock from stump, bush, and projecting stone, which made his conveyance anything but a pleasant one. At the close of each day's journey the Governor of the district in which the party halted furnished them with an abundant supply of provisions by the Sultan's order. This entertainment of the Sultan's guests is called by the Moors "mona." Sheep, poultry, eggs, milk, tea, sugar, &c., are supplied by the people of the district, and the value of these supplies is deducted from their contribution to the Sultan's exchequer. On reaching Morocco the travellers were lodged in the Sultan's palace called Sidi Ben Dris, situated in the midst of an orange garden. The Sultan practises the rites of hospitality in the manner sanctioned by high antiquity. The travel-worn guest is not expected to disclose the object of his visit till he has had time to recruit his strength and to repose after the fatigue of his journey. Sir Moses Montefiore and his party therefore passed six days in their garden abode before being honoured with their first audience of the Sultan. As most of our readers know, the Sultan, like a true cavalier, gives audience on horseback, the colour of his charger being an index to the temper of the Sherriffian mind. When this is bright and serene the Sultan bestrides a white charger; light shadows that cloud its cheerfulness are not inaptly represented by grey, whilst a back charger denotes that gloom and discontent have settled on the Royal spirit. Sir Moses Montefiore and his party were assembled in a spacious court yard, lined with some thousands of the Sultan's troops, watching with interest the portal at its extremity, from which the white, grey, or black spirit was to issue, and were soon gratified by the Sultan's appearance on a superb charger of spotless white. He rode forward to welcome his guests; in a few courteous phrases he expressed his happiness at seeing them in his dominions, and addressed a few words specially suited to the character and quality of each. He said that the exertions of Sir Moses Montefiore on behalf of his race in different parts of the world were not unknown to him, that he was aware of the universal character of that gentleman's beneficence, which was not confined to any sect or creed, but embraced all classes, and he expressed his satisfaction at seeing him in Morocco. He expressed his pleasure also at meeting Mr. Reade, the British Consul, who had long been known to him. After Mr. Reade had presented the different members of the party to the Sultan, the latter concluded some phrases conveying his appreciation of the friendship of England by turning to Captain Armytage and the naval officers who accompanied him, and saying that no sight gave him greater pleasure than that of a British uniform. Before the close of the interview Sir Moses Montefiore handed to the Sultan the petition which he had prepared, praying for a removal of the grievances under which the Jews were suffering. The Sultan graciously received the petition, and delivered it to the Chamberlain, promising that its contents should meet his best consideration. Four days afterwards, on the 5th of February, the following firman or edict was sent to Sir Moses Montefiore as the Sultan's formal assent to the prayer for equal and impartial justice to the Jewish portion of his subjects:—

"IN THE NAME OF GOD, THE MERCIFUL AND GRACIOUS.

"There is no power but in God, the High and Mighty.

"(L.S.)

"Be it known by this our Royal Edict—May God exalt and bless its purport and elevate the same to the high heavens, as he does the sun and moon!—That it is our command that all Jews residing within our dominions, be the condition in which the Almighty God has placed them whatever it may, shall be treated by our Governors, Administrators, and all other subjects, in manner conformable with the evenly balanced scales of justice, and that in the administration of the Courts of Law, they (the Jews) shall occupy a position of perfect equality with all other people, so that not even a fractional portion of the smallest imaginable particle of injustice shall reach any one of them, nor shall they be subjected to anything of an objectionable nature. Neither they (the authorities) nor any one else shall do them (the Jews) wrong, whether to their persons or to their property. Nor shall any tradesman among them, or artisan, be compelled to work against his will. The work of every one shall be duly recompensed, for injustice here is injustice in heaven, and we cannot countenance it in any matter affecting either their (the Jews') rights or the rights of others, our own dignity being itself opposed to such a course. All persons in our regard have an equal claim to justice, and if any person should wrong or injure one of them (the Jews), we will, with the help of God, punish him.

"The commands hereinbefore set forth have been given and made known before now, but we repeat them, and add force to them, in order that they may be more clearly understood, and more strictly carried into effect, as well as serve for a warning to such as may be evilly disposed towards them (the Jews), and that the Jews shall thus enjoy for the future more security than heretofore, whilst the fear to injure them shall be greatly increased.

"This decree, blessed by God, is promulgated on this 26th of Shaban of the year 1280. (5th February, 1864.)—Peace!"

It will be seen by the Sultan's formal injunction to his Governors that he fully recognises the claim of his Jewish subjects to protection against all oppression and injustice. The Sultan has shown in this that he possesses a spirit of liberality and toleration, and an enlightened knowledge of the duties of a Governor towards the governed, far in advance of that possessed by his officers or the Mohammedan portion of his subjects. It is hardly to be expected, perhaps, that after a long course of tyranny and oppression, springing from religious fanaticism, every act of cruelty and injustice should at once cease; but the authoritative declaration of the Sultan's will, backed as it will be by the influence of the representatives of Christian Powers in the country, cannot fail to prove, for the future, a most valuable bulwark to the Jews of Morocco. Sir Moses Montefiore will therefore return to the comforts of his English home attended by the prayers of a grateful population and with the satisfaction that must spring from the consciousness that this last work, which has crowned the labours of his life for the benefit of his race, promises to be so fruitful in good results.

Sir Moses Montefiore and his party speak in the warmest and most grateful terms of the kindness and hospitality they met with from Capt. Armytage and the officers of her Majesty's ship "Magicienne," and also of the valuable aid they received in accomplishing the object of their mission, from Sir John Drummond Hay, Her Majesty's Minister in Morocco, and from Mr. Reade, Her Majesty's Consul at Tangier. The latter accompanied the expedition, and his knowledge both of the habits of the people and of their language, enabled him to render services of the utmost value.

Since the foregoing was in type, a later number of the "Gibraltar Chronicle" has reached us, in which we read the following:—

"Sir Moses Montefiore, after passing a few days in Gibraltar to rest from the fatigues of his Morocco journey, embarked this morning for Malaga in the French steamer 'Ville de Malaga.' Sir Moses was accompanied on board the steamer by the principal members of the Hebrew community in this city, and the 'Ville de Malaga' was attended as far as the light-house by the 'Adelia' with a band of music. This mark of respect was paid to Sir Moses by a party of his Gibraltar co-religionists, at whose disposal the owners of the 'Adelia' very kindly placed their steamer for the purpose."

A TOKEN OF GRATITUDE TO SIR MOSES MONTEFIORE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Allow me to make a suggestion through the medium of your columns which I am surprised has not been proposed long ago—namely, the presentation of a testimonial to the great philanthropist, Sir Moses Montefiore. It is well known that if any man has done anything for the welfare of his country, he is, on his return from abroad, received with every honour and *feted* in every possible way. Sir, I believe you will think with me that Sir Moses, for his goodness in leaving his home and travelling at his advanced age—and that, too, at this season of the year—for the good of others, and without any benefit to himself, deserves the thanks of all right-thinking men of any creed.

Sir, I should like to see a few gentlemen of influence form themselves into a committee, and call a general meeting—which I am satisfied would be well attended—to take into consideration the best way to further the same object; and I am convinced that the poor would come forward with their mite. I am, further, sure that the poor man's penny would be just as pleasing to the great philanthropist as the rich man's guinea; and I feel confident that a sufficient sum would be subscribed to present Sir Moses with such a mark of their esteem as he might receive with satisfaction.

I remain, sir, yours obediently,

March 2, 1864. N. L.

A JEWISH ALMANACK.—It has been noticed as a sign of a times, that in the "Exchange Almanack" of this year, published at Frankfort, the Jewish festivals figure side by side with the Catholic and Protestant. Moreover it contains the Hebrew months by their names, the new moons according to the Jewish computation, the prayers customary at the appearance of the new moon, the *tekufoth*, the section of the laws for every week, and is in fact a complete *luach*. It is to be observed that neither publisher or editor are Jews. It is simply a practical acknowledgment of the equality of Judaism with the other religions recognised by the state.

MISSION OF SIR MOSES MONTEFIORE.

בימי קדם רוח אל לבש אבותינו
להציל מרודים יצאו שרי קדשינו *
על בן ישי - עלם - נחה הרוח
כארי התנשא · ציר מעליץ שלוח :

גם אתה על יי יהבך השלכת
ולפני צאן קדשים משה בראש הלכת
שדי משגבך וישעתו יצאה קרובה
שרים ראוך ולקולך הקשיבו לטובה :

גביר נכבד ! ברוך אתה לאל רוכב ערבות
תמורת אימה הרבית גיל הלבבות
צפון וקדם נסעת עשות טוב לאחיך
וכשמן רוקח עלי תבל תורק שמך :

לקול יללת צעירי עמך משתומם עמדת
כצפור נודד מקנו מביתך נדדת
רשפי קנאת יי צבאות בלבך בערו
ומידי לקוחים למות החבלים סרו :

על דבר אמת רכבת צי אדיר ואני שיט
מהיכלי עונג פעמיך לנתיב לא ידע עיט
מחשבות ערומים הפרת אשר חלפו חוק
ועל בית אחיך היום דברת גם למרחוק :

עיניך על בני עמך בכל ארצות שדודים
לא נחת עדי הצלה הבאת ליהודים
לשבוים בלי עול וחמס הושמו בבור
דרור קראת - לרואי השמש מתוק האור :

חמלה והחמים עמוק בלבך ישרשו
ברוח נדבתך מך עם עשיר נפגשו
לב שרים ומלכים לטובה עלינו הפכת
שפתי שקר נאלמו והחרב מידי צרינו לקחת :

והיא בארץ לצדך היתה עומדת
משמים שבתה כבודך הומדת
אשריך תקרא - כי לטוב נבחרת
אשריך אלוף נעורי כי נדבות פזרת :

אשריך צדיק בארץ בכל עברים יקראו
יבקשו איש כמוך בתבל ולא ימצאו
הודך והדרך יתנוססו כאבני נזר
ואצלת מהם על רעיך · היו לך לעזר :

זאת איש צדיק תפארת שיבתך
זאת יקר רוח היא כליל זקנתך
זה כבודך בארץ גם בשמים
עוד בשיבה תנוב עוד יזרח אורך שבעתים

בחור מעם ! מאוד הגדלת חסדים
מעשיך ענקים תהלות שיר נמדים
בעוז טובתך רבים יתהללו
בעד אורך ימיך רבים יתפללו :

ובקהלים תחד גם נפש עבדך משתחוה אפים
ארצה מול הדרת כבודך

B. H. ASCHER.

* H. Guedalla and S. Samuel, Esqs.

SPAIN AND THE JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—I have read with the greatest interest your able leaders of Feb. 12th and 19th. Now, sir, had I been one of the Deputies of British Jews and been at their meeting when a worthy member moved a resolution that Sir Moses Montefiore should be invited to return by the way he went, viz. by the way of Spain, and again present himself before the Queen and solicit her to annul the decree of 1492, I should have seconded the motion; but only in the event of the worthy Baronet having attained the object of his mission to the Emperor of Morocco. This great object having been attained and become *un fait accompli*, would greatly inspirit the worthy Baronet and throw additional halo round his already great character; while on the other hand the Queen of Spain could hardly, for the honour of the Christian name, do less for the Jews than what an unbelieving and unchristian sovereign had done.

Up to the present moment, I suppose, it is not known whether the worthy Baronet has succeeded in attaining his object or not;* but I think it is generally believed that he will succeed. Well, then, I think, with all humility and submission, that as soon as the result is known, the Board should meet to discuss the propriety of the motion of one of their members—a motion which argues well for his devotion, if not for his judgment.

It is now about 370 years since the decree of banishment of the Jews from Spain—or rather a conformity to the Catholic religion—was issued. It is somewhat remarkable that for the same number of years the Jews were banished from England; viz., by King Edward I., in the year 1290, and returned under the Commonwealth, in the year 1655. I think, as their return was brought about by the intelligence, courage, and devotion of a great man of that day, why should not the return of the Jews to Spain be brought about by as great a man of our day? That it will be done by some means we all believe; but how and when we cannot tell. Why should not Sir Moses be the instrument selected by the Deity for so great and so holy a purpose? I think it likely.

I now come to your able article on the decision of the Privy Council in the matter of the "Essays and Reviews." I am greatly pleased with your remarks and entirely agree with you, and wish that they could be read by everybody. How dense is the theological mist that overhangs the public mind! There is not a passage in the Hebrew Scriptures that can, without violence to the text, be applied to Jesus of Nazareth. As far as the fifty-third chapter of Isaiah is concerned, doubtless it was fulfilled by Ezekiel (see chap. iv.) 190 years afterwards, and still further developed by the whole Jewish nation, whom the Eternal in so many places calls his "Son."

With regard to your able remarks on "unprofitable doctrines" and the dreadful affair of Santiago—how ably you handle the difference between Catholicism and Protestantism. It is, to use a vulgar expression, like the kettle calling the pot, &c.

Having given you a crude sketch of my thoughts, allow me to subscribe myself, with great respect, your very obedient, humble servant, T. J.

Mildmay Park, Feb. 24, 1864.

[The chief interest of this letter arises from the circumstance that the writer, a Roman Catholic by birth, education, and connection, and of independent means, has, by his own reflection, discovered the errors of the religion in which he was brought up, and has had the conscientiousness to make great sacrifices for his new convictions, the candor to confess them, and the strength of mind to act up to them.—ED. J. C.]

* This letter came to hand on the 25th ult., too late for publication last week. The success of Sir Moses' mission was hen not yet known to the general public.—Ed. J. C.

THE OPPRESSED JEWS OF POLAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Your worthy and talented correspondent, Mr. Zaba, has for some time past endeavoured to enlist the sympathy of the Jews of Great Britain in behalf of their co-religionists in Poland; and although that gentleman has nobly exerted himself in the good cause, by calling meetings at his own residence, and depicting in this journal the hardships, privations, and insults the Jews are compelled to submit to under tyrannical rule, yet his just and heartfelt appeal remains unheeded by a race who, from the time of the tyrant Pharaoh, has suffered from the bigotry and intolerance, not only of those by whom they were surrounded in every-day life, but by illiberal monarchs who taunt and ill-treat them.

How the Jews suffered in this my native land all must know—history records it; and although time lessened the persecution of the darker ages, still the Disabilities Bill, which made us equal with our fellowmen, has not yet seen its 'teens. Therefore those who trembled at the past must rejoice at their present position, gained by great perseverance. Shall we, who are thus situated, be blind and unmindful of the cries of those who, shackled by the thraldom of oppression, cannot assist themselves? Must they be kept under iron rule because they are Israelites?—aye, even more, and support the dignity of the title in the full sense of the term; for, sir, is not Poland the seat of learning from which most of our great commentators have sprung, where the Talmud and all that is connected with our sacred faith is taught and studied from childhood to old age? Shall there be no protection for him who earnestly devotes his best days to become learned in the Law, so as to instruct and enlighten others? Is he, in the pursuit of his useful and godly avocation, to have his beard shorn as he proceeds on his way, by a mocking crowd?—his wife, the essence of virtue and his only comforter, dragged from his side and scandalously insulted, his innocent ones to suffer pangs horrible to think of? Is the foregoing, I say, enlightened reader, to be the reward for virtue and piety? or is the Polish Jew an outcast, unworthy of consideration?

In denying the latter, I earnestly and confidently appeal to the unanimous voice of my co-religionists whether we shall remain quiescent when duty calls us to action. Let our *modus operandi* be regular, not wild—calm and deliberate, with a firm view to accomplish our object. I would suggest that every Jewish congregation should send numerously signed petitions to their respective representatives for presentation at the Board of Deputies. It requires unanimity of action, and an overwhelming majority will cause the Board to use their efforts. I know, sir, the Board are somewhat slow in action; but when they fairly and spiritedly take a matter in hand, as we have lately witnessed, assisted by that great philanthropist, Sir Moses Montefiore, success has crowned, and undoubtedly will crown, their efforts.

Let our duty be manfully performed—no delays, immediate action; timely relief must be at hand, and that quickly, so that those lives which are at present embittered may be at once saved from further violence by the timely aid of a considerate people. Let deeds, not words, demonstrate our feeling.

I am, dear sir, yours truly,

M. S. JOSEPH.

Kennington, Feb. 29th, 1864.

[We have inserted this letter from regard for the kindly feelings which dictated it. But, great as the hardship is which this compulsory change of costume entails upon the Jews of Warsaw, we cannot see how the Board can interpose consistently with its antecedents—the Polish authorities, in this matter, not being guilty of any religious persecution.—ED. J. C.

BERLIN.—DEATH OF ANOTHER DISTINGUISHED CO-RELIGIONIST.—Berlin has sustained another loss by the death of Dr. Veit, Vice-president of the municipality and president of the society of German publishers. He was a thorough liberal, and a member of the German Parliament of 1848, having represented the city of Berlin. Subsequently he was a member of the Prussian legislature, town-councillor, and founder and chief of the publishing house Veit and Co. For 25 years he was warden of the congregation. He was an intimate friend of the late Dr. Sachs, in whose literary labours, as well as religious views, he shared. He died at the age of 56. The funeral procession set out from the meeting-room of the town-councillors, and all municipal authorities, as well as councillors, attended the funeral in a body.—*A. Z. d. I.*

THE STRUGGLE IN POLAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Notwithstanding the tattered shreds of hope to which Mr. Zaba and his party still so fondly cling, it is patent to every impartial observer that the Polish insurrection is being fast quelled; and the revivals of the movement which from time to time take place can but be compared to the unsteady flickerings of the expiring candle, that soon die out to leave behind darkness more black and profound than before, till at last the flame, which once burnt so bright and gloriously, disappears for ever from the living world. It is in no mood of satisfaction or pleasure that I make this statement. Though the present state of affairs has been long foreseen, I can view the disappointed expectations, the blighted hopes, the cast-down aspirations, the crushed ambitions of a brave and noble people only with sorrow and sadness.

Let the Poles, bleeding as they are at every pore, rest assured that they have earned—alas, how dearly!—the sympathy and admiration of civilised Europe. The nation that has produced a Claudine Potocka, who, thirty-three years ago in the rebel hospitals at Warsaw, first showed that touching example subsequently so beautifully followed by Florence Nightingale—a Mackiewitz, who, rather than utter a sentence implicatory of his fellows, willingly paid the last awful penalty of all—with countless other heroic sons and daughters to whom history in a glowing page will render justice—may succumb to superior force, may even be exterminated, but its patriotic spirit can *never* be destroyed. In the true spirit of friendship we have throughout the present contest urged upon the Poles, by the voice of the British Government, that the torrents of blood which were being shed could avail them nought, that the acquisition of their independence would not be aided by their desperate but evidently futile attempt. It has also been wisely pointed out that even if such an end had been achieved, Poland would have found herself plunged into a state of anarchy, fearful to contemplate. So far, as subjects of England's crown. As Jews, the conduct of the insurgents, till very recently, towards our co-religionists was not such as to warrant us in severing ourselves from the great body of our countrymen—a course at all times most objectionable—and taking active measures to befriend the national cause.

Yet this is the action Mr. Zaba would wish to see us follow, and in spite of the many rebuffs with which he has met, he continues to urge his views on the community; and in consequence of their non-compliance strongly hints that our present generation is craven and degenerate. I trust we are in a position where we can afford to be thus judged—or rather misjudged—by an enthusiast, who in less exciting times will probably recognise his error; but this I can take upon myself most positively to affirm, that the Polish Jews would have bitterly to pay for our breaking through those healthy laws by which in political and general matters we are always guided, and drawing down on them—to whom much conciliation has lately been evinced—the severity and exasperation of the Russian Government. How, then, can Mr. Zaba conceive that the Jewish body, who did not stretch forth the helping hand when the rebellion was at its height, would be so foolhardy and imprudent as to do so now, when it stands upon its last legs, when the rumours that it will be resuscitated in the spring are easily falsified, when several of the committees formed abroad to benefit the Poles have actually ceased their workings and recommended submission as the only alternative?

And this is the counsel I would advise Mr. Zaba to give to his courageous countrymen. By further resistance they have nothing to hope and much to fear. The Czar has frequently proved himself far superior to the generals and statesmen by whom he is surrounded, and whom Mr. Zaba designates as fit instruments in carrying out his will. I am aware that the Polish and Saratow atrocities must ever remain a damning stain on the present reign. Still, we may in some measure account for the one by its being enforced by a semi-civilised population, whose wishes require more attention than might generally be supposed; and for the other by the circumstances of the perpetration being misrepresented to the Emperor by some of those fawning and unscrupulous courtiers, who always poison the atmosphere of palaces. I do not pretend to think that these facts can exonerate the Emperor from his responsibility in having given his acquiescence to these cruel and as yet unavenged wrongs. I only hazard them as a slight palliation. On the other hand, let us bear in mind the emancipation of the serfs—which was carried out in direct opposition to the will of a powerful and even threatening aristocracy—of the granting of municipal institutions, of the great reduction of the extensive conscription, which weighed so heavily on the masses, of the care exercised in improving and extending the country's commerce, and of the great liberties conferred by various ukases upon oppressed and hitherto isolated classes, particularly the Jews. All these invaluable reforms have emanated from the Czar Alexander. Would it not be a graceful and politic act for him to show mercy to the vanquished, and thus draw down on his head the gratitude and friendship of the European powers, as well as that of a large number of the insurgents—for their true allegiance he could never hope. It is glaringly unjust in Mr. Zaba to declare that the brutalities of the Russian commanders in Poland are committed by direct order of the Emperor. Long, long after the names of Berg and of Mouravieff shall have sunk back into that ignominious obscurity whence they should never have emerged, the name of Alexander Nicolaiewitch will be remembered and treasured up by grateful millions.

I am, sir, yours truly,

J. G.

Highbury, March 1st, 1864.

BOARD OF GUARDIANS.—SIXTH REPORT.

It is with redoubled attention that we, year after year, read the reports of the Board of Guardians. As they succeed, so they exceed each other in interest, in the disclosure of new useful facts, and in suggestions of great importance. Old errors are dispelled, and new truths are brought to light, doubtful opinions are either disproved or established by experience, and the communal structure in general becomes strengthened and consolidated. Those rows of figures in the various elaborate tables appended to the report speak in most eloquent language to those who can understand the idiom. But into these we may not plunge. The pearls that can be brought up must be obtained by each diver for himself. Let the friends of communal progress examine them for themselves, and carefully peruse the report, or, rather, reports—for to the general report are appended the special one of the medical officers, the work and the visiting committees, each most interesting in its way—and we promise them that they will derive from them as much gratification and information as we did ourselves. All we can do, unless we wish to reproduce the whole document, is to specify a few of the salient points.

There is, upon the whole, rather a decrease than an increase in the number of applicants, although the expenditure increased, in consequence of the freer distribution of stimulants and nourishments to the sick under medical advice. While the applications from foreign poor decrease, those from the natives are on the increase; whereby it is proved, in the first place, that the latter have no disinclination to make their wants known to the Board, as was apprehended, and that the burden of supporting foreign pauperism is no longer unduly thrown on the English Jews. The gratifying fact is now also established that the majority of the foreign poor are gradually enabled, in proportion to the length of time of their residence here, to dispense with charity. On the other hand, it is sad to be obliged to state that 6,125 individuals are more or less dependent for assistance on the Board. The most inefficient mode of relief, in the experience of the Board, is that in the shape of money given. On this head the report states:

The money relief casually given at the meetings of the relief committees is restricted within narrow limits, being, as stated in previous reports, the least beneficial mode of administering charity. Where money is voted by the committees, it is usually entrusted to the Clerk to expend on behalf of the recipient; and the distributions made in money at their sittings are mainly confined to the committees to special gifts made by benevolent persons on occasions of festivity, mourning, or Jahrzeit. Benefactions of the kind continue to be frequent, and the recipient is always informed of the occasion which prompted the benevolent donor.

After this, it is but natural to suppose that "tickets of various charities" would be as acceptable to the Board as donations in money. The following complaint of the Board, therefore, deserves communal attention:

In reference to the item of "tickets of various charities," which is included in the "especial relief" in the balance sheet, the Board has again to observe with regret that it amounts to but £19 13s., or about "one per cent." of the amount disbursed annually among the poor by means of tickets, which exceeds annually "two thousand pounds in value." Gifts of tickets are almost as valuable to the Board as donations in money; and the Board trusts that the public may be induced to make it to a greater extent its almoner for the distribution of the benefits of these excellent charities. While on this subject, it may not be irrelevant to mention that continual applications are made to the clerk for admission tickets to the various metropolitan hospitals, many of which he is unable to satisfy. Most of the metropolitan hospitals number among their governors members of the Jewish body, and to these the Board earnestly appeals to aid in extending to their co-religionists the benefits of the institutions to which they belong, by forwarding to the clerk blank forms for admission. Occasional application is made for tickets, especially those for out-patients, to all the hospitals, and the benefits of the following institutions are particularly sought after; viz., the London Hospital, the German Hospital, the Society for the Relief of Foreigners in Distress, the Maternity Society, the City of London Truss Society, and the Victoria Hospital for Diseases of the Chest.

The loan system, we are informed, works remarkably well, and it redounds as much to the credit of the management as to the poor that in a period of four years and a-half only £15 odd have been lost by bad debts. The usefulness of the mendicity system is being daily more and more acknowledged, as shown by the frequent inquiries by benevolent persons at the office concerning the circumstances of applicants. The heaviest burden upon the Board, however, are the allowances made to a number of pensioners, past all self-help, and who cannot be provided for in any of the existing charitable institutions. The number of these pensioners at present is 25, and the weekly cost £4 7s.

The Board, further, expresses great satisfaction at the intelligent zeal displayed by its salaried officers, and gratefully refers to the instances of parochial out-door relief, given at its application, with the exception of the Whitechapel Union, where there "is still much difficulty in obtaining out-door relief." The concluding portions of the report are so important that we copy them *in extenso*:

"The record of the operations of the past year being now completed, it only remains to draw the attention of the public to the results of the Board's observation on the present state of the poor, and it is happy in being able, for the first time since its foundation, to do so in terms of congratulation. The one drawback to any material improvement unfortunately remains, viz., the crowded condition of the houses of our Jewish poor, and the miserable dwellings into which they are huddled. This cannot be remedied in one, or even in five years; but a beginning has been made; the poor have been taught by the Model Lodging-houses the economy and comfort of a well ventilated and commodious dwelling; and it would seem from concurrent testimony that, with proverbial acuteness, the lesson thus brought home to them is already being studied. The visitors and the medical officers, while still frequently calling attention to bad drainage, and worse ventilation, report a little more favourably of the cleanliness of the inmates. Example in this respect goes a great way, and the more, by the operation of Visiting Committees, rich and poor are brought into contact, the greater will be the pride of the poor man in his room, in his personal appearance, and in his scanty furniture.

"With respect to the moral and religious condition of the poor, though not coming immediately within the province of this Board, it is happy to be able to add the testimony of its experience to the fact that some improvement has been shown. As regards the material condition of the poor, the tables and facts already given point to but one result—a steady and progressive improvement. Early in the year there was great cause for anxiety. The financial measures of the Government in reference to the tobacco duties threw the whole of the cigar making trade into confusion. This trade was almost entirely in the hands of Jews, and hundreds of young men were thrown out of employment; and as their earnings had always been scanty, they had nothing but public charity to fall back upon. But what threatened to be a calamity, proved, thank God, a blessing. Accounts were received from New York that the cigar trade there was almost stopped for want of hands. There was a general rush to emigrate, and many who had been elbowing each other here for subsistence have found in America a comfortable livelihood, and are daily writing to their relatives to follow them. With this exception, the other trades followed by Jews have been more fully employed than usual, and there has been less general distress than in any former year in the experience of the Board.

"The suggestions made by the Visiting Committee as to the establishment of Working Men's Clubs are worthy of much attention. The matter is one foreign to the duties of a Board of Guardians, but worthy the attention of all interested in the communal progress. The establishment of clothing, and sick clubs would also be beneficial.

"Before concluding its Report, the Board begs to refer to its financial position. While cheerfully acknowledging the liberal support accorded to it during the past year, it cannot be free from anxiety as to the future, so long as the annual subscriptions remain at their present amount. An institution to which many thousands of persons look for support and advice, which is resorted to by almost the entire community for reference and information, should surely be placed above the position of contemplating that it may at any moment be driven to close its doors. Yet, during the past year, on three occasions the balance in hand was under fifty pounds, and the Board was enabled to continue its distributions only by the great exertions of its own members. The annual subscriptions are under four hundred pounds. With a little independent exertion the Board believes they might be increased three-fold; and it cannot but draw attention to the fact, that there are institutions among the Jews, with an income greatly in excess of that of the Board of Guardians, excellent in their management and in their objects, but which are in operation only for a limited period of the year, and provided avowedly to meet the exigencies of the winter seasons, while the Board is incessant in its operations, and always occupied with the investigations entrusted to it by the public, necessitating heavy expenses for a large staff, &c. The public bounty flows in freely during the inclement season; in the summer months, when the wants of the poor are less prominently brought into notice, very few casual sums are received.

"The Board can but reiterate the suggestion made in the last Report, that if 'twenty ladies or gentlemen will kindly forward their names to the Hon. Secretary as willing to collect annual subscriptions or donations on behalf of the Board, the present immediate deficiency will doubtless be supplied, and the necessity for a recurrence of these incessant appeals be diminished in future. The Synagogues also will, it is hoped, be induced at no distant date to render their extensive and universal machinery available for the collection of funds on behalf of an institution which they themselves called into existence, and which endeavours to foster that which is an integral part, nay, an embodiment of the religion they represent, viz., the spirit of charity.'

"In conclusion, the Board sincerely trusts that when next it has to present to the community its record of operations, the results may be even more satisfactory than those herein described; and that, by the blessing of the Almighty, it may be permitted to continue its efforts for the well-being and improvement of the Jewish poor, and for the amelioration of their moral and social condition."

A Great Poet.—Julius Mosen, a Germanic bard of the Hebrew race, stands conspicuously before the German people. The Muses smiled on him with distinguishing partiality, his poems are read and read again, printed and reprinted, especially his *epos* "Ahasver," the wandering Jew, the fictitious eye-witness of all great events in history. Mosen's collected poems are now being published by Mr. Schmidt, of Oldenburg, two volumes have all ready appeared.—*Israelite.*

Holloway's Pills.—Pleurisy, pains in the side, oppression at the chest, palpitation, wheezing, and chronic coughs are notably alleviated by the use of these purifying and regulating Pills. Mr. Roberts, of Great George-square, Liverpool, states that he had suffered for several years from an excruciating stitch in the side, which the most eminent of the faculty failed to relieve, the various suggestions of friends were likewise acted upon without benefit, till one, more fortunate than the rest, recommended Holloway's Pills, which daily diminished the pain, and ultimately banished it entirely. This is one case selected from thousands, which should prove to the afflicted that these Pills will restore health after all medical means seemed to be fruitlessly exhausted.

Paris.—An Imperial Dinner.—The Emperor lately invited to a dinner in the Tuileries the central committee of the Society of the Imperial Prince. Among those asked was the Chief Rabbi of the Central Consistory. There were also present several members of the Catholic and Protestant clergy.—*U. I.*

Soiree by the Sussex Jewish Literary Club.—This *soirée* came off at the Hanover Square Rooms (lower hall) on the 24th of last month, with much *éclat* and success. The audience was tolerably numerous, though several stalls were left vacant, in consequence of persons who had engaged them being prevented from attending by the inclemency of the weather. The Rev. S. De Sola, Vice-president, who presided, in the unavoidable absence of the President of the institution—Joseph Sebag, Esq.—opened the evening's entertainment with a brief, albeit eloquent address, on the many excellent objects of the institution. He observed that such a society was well worthy the support and sympathy of the community at large, for whose youth it was intended to supply a great want, though we understand that a large proportion of the members are also seniors. We need hardly say that Miss Van Noorden, Mrs. Howard Paul, and Mr. Miranda acquitted themselves with their usual ability. Miss Benson, who sings very prettily, received the honour of an encore to her first song, "Sing, Birdie, sing." Miss Lindo was likewise excellently received, and Miss Murray proved herself to be a pianist of great promise. The only disappointment that occurred was that of the non-appearance of two of the reciters whose names were down in the programme. This, it seems to us, is the more inexplicable, as the chairman's announcement did not intimate that they were indisposed. Altogether, it was a light—no concerted music being attempted—and enjoyable evening's recreation.

Apparent Death.—The "Montreal Witness" says that recently a French Canadian landowner died suddenly, to all appearances, and was taken to the church for interment. As the service was proceeding noises were heard coming from the coffin, the lid was taken off, and the man was found alive. On the following day he was able to be about.

Causes of the Heat of the Earth.—The sun, without doubt, is one of the principal causes of the heat of this globe; and the warmth of a particular place is owing to its relative position to the sun. When he is on the southern side of the earth, the inhabitants of the north parts have not so much warmth as when he approaches the north pole. The same thing happens in the southern parts or the earth when the sun is toward the north. In those climates where the sun is almost vertical, the cold is never so intense as to freeze the rivers and lakes; the heat being very considerable in those regions. It becomes also very fervent when the sun continues long above the horizon and his rays fall for a length of time upon the same place. Hence it is that toward the poles where the days are very long, the heat in certain countries is sometimes extremely intense. From all these circumstance it appears that the sun and his relative position to the earth is one of the chief causes of the heat in open air. But this is not the only cause; for if this were the case, the heat of every summer should be equal, and the temperature of countries in the same climate should be always exactly the same. But neither of these is the case; for it is observed that upon the highest mountains, where there are spacious plains, and upon these mountains other hills and more plains, it is much colder than in the lowlands and in the valleys. Even under the line, if we ascend from a plain where the heat is scarcely supportable up a mountain several hundred feet high, we shall experience the most intense cold, and enter the region of snow and ice. It has also been remarked in winter, when during the day the cold has been very severe, it sometimes sensibly diminishes towards midnight, and then becomes temperate, although the sun's rays do not impart warmth to the atmosphere. This will prove, then, that there may be warmth in the air that is not immediately produced by the sun. There are substances which emit sparks and take fire by friction and persuasion. The axle-trees of wheels not sufficiently greased will take fire when the carriages roll with great rapidity. Other substances will become warm and enkindle when mixed together. If a certain quantity of water be poured upon a truss of hay or straw a degree of warmth will be produced. Bodies which undergo the process of putrefaction and of fermentation often require an increase of temperature. Even in the air the motion of certain matters may occasion mixtures, solutions, and combinations, which produce a great degree of heat. Thus we may conceive how heat may be produced in the open air. At first the sun is the principal cause of it; to the heat which proceeds from this body are joined that of several living creatures and combustible matters, that which comes out of the bowels of the earth, from the depths of the seas, and from warm mineral springs. This heat is often much increased by the fermentation that different bodies undergo, either upon the surface of the earth or in the upper regions of the atmosphere, where they produce warm exhalations. When therefore the particles of bodies which float in the lower atmosphere, and which are capable of receiving heat, and have not been cooled or dispersed by wind and rain, their heat gradually increases till it becomes intense; and diminishes when any of the above causes cease to act. All these arrangements are worthy of the wisdom and goodness of God: they are beneficial to all the parts of the habitable world, and every climate enjoys all the happiness of which it is susceptible. But we who live in a temperate climate most sensibly experience the providential and guardian care of our Creator, who has distributed to us cold and heat, in the wisest proportion, with a mercy that claims our gratitude and love.—*Israelite.*

MISSION OF SIR MOSES MONTEFIORE.

בימי קדם רוח אל לבש אבותינו
להציל מרודים יצאו שרי קדשינו
על בן ישי - עלם - נחה הרוח
כארי התנשא · ציר מעליך שלוח :

גם אתה על יי יהבך השלכת
ולפני צאן קדשים משה בראש הלכת
שדי משגבך וישועתו יצאה קרובה
שרים ראוך ולקולך הקשיבו לטובה :

גביר נכבד ! ברוך אתה לאל רוכב ערבות
תמורת אימה הרבית גיל הלבבות
צפון וקדם נסעת עשות טוב לאחיך
ובשמן רוקח עלי תבל תורק שמך :

לקול יללת צעירי עמך משתומם עמדת
כצפור נודד מקנו מביתך נדדת
רשפי קנאת יי צבאות בלבך בערו
ומידי לקוחים למות החבלים סרו :

על דבר אמת רכבת צי אדיר ואני שיט
מהיכלי עונג פעמיך לנתיב לא ידע עיט
מחשבות ערומים הפרת אשר חלפו חוק
ועל בית אחיך היום דברת גם למרחוק :

עיניך על בני עמך בכל ארצות שדודים
לא נחת עדי הצלה הבאת ליהודים
לשבוים בלי עול וחמס הושמו בבור
דרור קראת - לרואי השמש מתוק האור :

חמלה ורחמים עמוק בלבך ישרשו
ברוח נדבתך מך עם עשיר נפגשו
לב שרים ומלכים לטובה עלינו הפכת
שפתי שקר נאלמו והחרב מידי צרינו לקחת :

והיא בארץ לצדך היתה עומדת
משמים שבתה כבודך הומדת
אשריך תקרא - כי לטוב נבחרת
אשריך אלוף נעורי כי נדבות פזרת :

אשריך צדיק בארץ בכל עברים יקראו
יבקשו איש כמוך בתבל ולא ימצאו
הודך והדרך יתנוססו כאבני נזר
ואצלת מהם על רעיך* היו לך לעזר :

זאת איש צדיק תפארת שיבתך
זאת יקר רוח היא כליל זקנתך
זה כבודך בארץ גם בשמים
עוד בשיבה תנוב עוד יזרח אורך שבעתים

בחור מעם ! מאוד הגדלת חסדים
מעשיך ענקים תהלות שיר גמדים
בעז טובתך רבים יתהללו
בעד אורך ימיך רבים יתפללו :

ובקהלים תחד גם נפש עבדך משתחוה אפים
ארצה מול הדרת כבודך

B. H. Ascher.

* H. Guedalla and S. Samuel, Esqs.

SPAIN AND THE JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Dear Sir,—I have read with the greatest interest your able leaders of Feb. 12th and 19th. Now, sir, had I been one of the Deputies of British Jews and been at their meeting when a worthy member moved a resolution that Sir Moses Montefiore should be invited to return by the way he went, viz. by the way of Spain, and again present himself before the Queen and solicit her to annul the decree of 1492, I should have seconded the motion; but only in the event of the worthy Baronet having attained the object of his mission to the Emperor of Morocco. This great object having been attained and become *un fait accompli*, would greatly inspirit the worthy Baronet and throw additional halo round his already great character; while on the other hand the Queen of Spain could hardly, for the honour of the Christian name, do less for the Jews than what an unbelieving and unchristian sovereign had done.

Up to the present moment, I suppose, it is not known whether the worthy Baronet has succeeded in attaining his object or not;* but I think it is generally believed that he will succeed. Well, then, I think, with all humility and submission, that as soon as the result is known, the Board should meet to discuss the propriety of the motion of one of their members—a motion which argues well for his devotion, if not for his judgment.

It is now about 370 years since the decree of banishment of the Jews from Spain—or rather a conformity to the Catholic religion—was issued. It is somewhat remarkable that for the same number of years the Jews were banished from England; viz., by King Edward I., in the year 1290, and returned under the Commonwealth, in the year 1655. I think, as their return was brought about by the intelligence, courage, and devotion of a great man of that day, why should not the return of the Jews to Spain be brought about by as great a man of our day? That it will be done by some means we all believe; but how and when we cannot tell. Why should not Sir Moses be the instrument selected by the Deity for so great and so holy a purpose? I think it likely.

I now come to your able article on the decision of the Privy Council in the matter of the "Essays and Reviews." I am greatly pleased with your remarks and entirely agree with you, and wish that they could be read by everybody. How dense is the theological mist that overhangs the public mind! There is not a passage in the Hebrew Scriptures that can, without violence to the text, be applied to Jesus of Nazareth. As far as the fifty-third chapter of Isaiah is concerned, doubtless it was fulfilled by Ezekiel (see chap. iv.) 190 years afterwards, and still further developed by the whole Jewish nation, whom the Eternal in so many places calls his "Son."

With regard to your able remarks on "unprofitable doctrines" and the dreadful affair of Santiago—how ably you handle the difference between Catholicism and Protestantism. It is, to use a vulgar expression, like the kettle calling the pot, &c.

Having given you a crude sketch of my thoughts, allow me to subscribe myself, with great respect, your very obedient, humble servant, T. J.

Mildmay Park, Feb. 24, 1864.

[The chief interest of this letter arises from the circumstance that the writer, a Roman Catholic by birth, education, and connection, and of independent means, has, by his own reflection, discovered the errors of the religion in which he was brought up, and has had the conscientiousness to make great sacrifices for his new convictions, the candor to confess them, and the strength of mind to act up to them.—Ed. J. C.]

* This letter came to hand on the 25th ult., too late for publication last week. The success of Sir Moses' mission was then not yet known to the general public.—Ed. J. C.

THE OPPRESSED JEWS OF POLAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Your worthy and talented correspondent, Mr. Zaba, has for some time past endeavoured to enlist the sympathy of the Jews of Great Britain in behalf of their co-religionists in Poland; and although that gentleman has nobly exerted himself in the good cause, by calling meetings at his own residence, and depicting in this journal the hardships, privations, and insults the Jews are compelled to submit to under tyrannical rule, yet his just and heartfelt appeal remains unheeded by a race who, from the time of the tyrant Pharaoh, has suffered from the bigotry and intolerance, not only of those by whom they were surrounded in every-day life, but by illiberal monarchs who taunt and ill-treat them.

How the Jews suffered in this my native land all must know—history records it; and although time lessened the persecution of the darker ages, still the Disabilities Bill, which made us equal with our fellowmen, has not yet seen its 'teens. Therefore those who trembled at the past must rejoice at their present position, gained by great perseverance. Shall we, who are thus situated, be blind and unmindful of the cries of those who, shackled by the thraldom of oppression, cannot assist themselves? Must they be kept under iron rule because they are Israelites?—aye, even more, and support the dignity of the title in the full sense of the term; for, sir, is not Poland the seat of learning from which most of our great commentators have sprung, where the Talmud and all that is connected with our sacred faith is taught and studied from childhood to old age? Shall there be no protection for him who earnestly devotes his best days to become learned in the Law, so as to instruct and enlighten others? Is he, in the pursuit of his useful and godly avocation, to have his beard shorn as he proceeds on his way, by a mocking crowd?—his wife, the essence of virtue and his only comforter, dragged from his side and scandalously insulted, his innocent ones to suffer pangs horrible to think of? Is the foregoing, I say, enlightened reader, to be the reward for virtue and piety? or is the Polish Jew an outcast, unworthy of consideration?

In denying the latter, I earnestly and confidently appeal to the unanimous voice of my co-religionists whether we shall remain quiescent when duty calls us to action. Let our *modus operandi* be regular, not wild—calm and deliberate, with a firm view to accomplish our object. I would suggest that every Jewish congregation should send numerously signed petitions to their respective representatives for presentation at the Board of Deputies. It requires unanimity of action, and an overwhelming majority will cause the Board to use their efforts. I know, sir, the Board are somewhat slow in action; but when they fairly and spiritedly take a matter in hand, as we have lately witnessed, assisted by that great philanthropist, Sir Moses Montefiore, success has crowned, and undoubtedly will crown, their efforts.

Let our duty be manfully performed—no delays, immediate action; timely relief must be at hand, and that quickly, so that those lives which are at present embittered may be at once saved from further violence by the timely aid of a considerate people. Let deeds, not words, demonstrate our feeling.

I am, dear sir, yours truly,

M. S. Joseph.

Kennington, Feb. 29th, 1864.

[We have inserted this letter from regard for the kindly feelings which dictated it. But, great as the hardship is which this compulsory change of costume entails upon the Jews of Warsaw, we cannot see how the Board can interpose consistently with its antecedents—the Polish authorities, in this matter, not being guilty of any religious persecution.—Ed. J. C.

Berlin.—Death of another Distinguished Co-religionist.—Berlin has sustained another loss by the death of Dr. Veit, Vice-president of the municipality and president of the society of German publishers. He was a thorough liberal, and a member of the German Parliament of 1848, having represented the city of Berlin. Subsequently he was a member of the Prussian legislature, town-councillor, and founder and chief of the publishing house Veit and Co. For 25 years he was warden of the congregation. He was an intimate friend of the late Dr. Sachs, in whose literary labours, as well as religious views, he shared. He died at the age of 56. The funeral procession set out from the meeting-room of the town-councillors, and all municipal authorities, as well as councillors, attended the funeral in a body.—*A. Z. d. I.*

THE STRUGGLE IN POLAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Notwithstanding the tattered shreds of hope to which Mr. Zaba and his party still so fondly cling, it is patent to every impartial observer that the Polish insurrection is being fast quelled; and the revivals of the movement which from time to time take place can but be compared to the unsteady flickerings of the expiring candle, that soon die out to leave behind darkness more black and profound than before, till at last the flame, which once burnt so bright and gloriously, disappears for ever from the living world. It is in no mood of satisfaction or pleasure that I make this statement. Though the present state of affairs has been long foreseen, I can view the disappointed expectations, the blighted hopes, the cast-down aspirations, the crushed ambitions of a brave and noble people only with sorrow and sadness.

Let the Poles, bleeding as they are at every pore, rest assured that they have earned—alas, how dearly!—the sympathy and admiration of civilised Europe. The nation that has produced a Claudine Potocka, who, thirty-three years ago in the rebel hospitals at Warsaw, first showed that touching example subsequently so beautifully followed by Florence Nightingale—a Mackiewitz, who, rather than utter a sentence implicatory of his fellows, willingly paid the last awful penalty of all—with countless other heroic sons and daughters to whom history in a glowing page will render justice—may succumb to superior force, may even be exterminated, but its patriotic spirit can *never* be destroyed. In the true spirit of friendship we have throughout the present contest urged upon the Poles, by the voice of the British Government, that the torrents of blood which were being shed could avail them nought, that the acquisition of their independence would not be aided by their desperate but evidently futile attempt. It has also been wisely pointed out that even if such an end had been achieved, Poland would have found herself plunged into a state of anarchy, fearful to contemplate. So far, as subjects of England's crown. As Jews, the conduct of the insurgents, till very recently, towards our co-religionists was not such as to warrant us in severing ourselves from the great body of our countrymen—a course at all times most objectionable—and taking active measures to befriend the national cause.

Yet this is the action Mr. Zaba would wish to see us follow, and in spite of the many rebuffs with which he has met, he continues to urge his views on the community; and in consequence of their non-compliance strongly hints that our present generation is craven and degenerate. I trust we are in a position where we can afford to be thus judged—or rather misjudged—by an enthusiast, who in less exciting times will probably recognise his error; but this I can take upon myself most positively to affirm, that the Polish Jews would have bitterly to pay for our breaking through those healthy laws by which in political and general matters we are always guided, and drawing down on them—to whom much conciliation has lately been evinced—the severity and exasperation of the Russian Government. How, then, can Mr. Zaba conceive that the Jewish body, who did not stretch forth the helping hand when the rebellion was at its height, would be so foolhardy and imprudent as to do so now, when it stands upon its last legs, when the rumours that it will be resuscitated in the spring are easily falsified, when several of the committees formed abroad to benefit the Poles have actually ceased their workings and recommended submission as the only alternative?

And this is the counsel I would advise Mr. Zaba to give to his courageous countrymen. By further resistance they have nothing to hope and much to fear. The Czar has frequently proved himself far superior to the generals and statesmen by whom he is surrounded, and whom Mr. Zaba designates as fit instruments in carrying out his will. I am aware that the Polish and Saratow atrocities must ever remain a damning stain on the present reign. Still, we may in some measure account for the one by its being enforced by a semi-civilised population, whose wishes require more attention than might generally be supposed; and for the other by the circumstances of the perpetration being misrepresented to the Emperor by some of those fawning and unscrupulous courtiers, who always poison the atmosphere of palaces. I do not pretend to think that these facts can exonerate the Emperor from his responsibility in having given his acquiescence to these cruel and as yet unavenged wrongs. I only hazard them as a slight palliation. On the other hand, let us bear in mind the emancipation of the serfs—which was carried out in direct opposition to the will of a powerful and even threatening aristocracy—of the granting of municipal institutions, of the great reduction of the extensive conscription, which weighed so heavily on the masses, of the care exercised in improving and extending the country's commerce, and of the great liberties conferred by various ukases upon oppressed and hitherto isolated classes, particularly the Jews. All these invaluable reforms have emanated from the Czar Alexander. Would it not be a graceful and politic act for him to show mercy to the vanquished, and thus draw down on his head the gratitude and friendship of the European powers, as well as that of a large number of the insurgents—for their true allegiance he could never hope. It is glaringly unjust in Mr. Zaba to declare that the brutalities of the Russian commanders in Poland are committed by direct order of the Emperor. Long, long after the names of Berg and of Mouravieff shall have sunk back into that ignominious obscurity whence they should never have emerged, the name of Alexander Nicolaiewitch will be remembered and treasured up by grateful millions.

I am, sir, yours truly,

J. G.

Highbury, March 1st, 1864.

BOARD OF GUARDIANS.—SIXTH REPORT.

It is with redoubled attention that we, year aftei year, read the reports of the Board of Guardians. As they succeed, so they exceed each other in interest, in the disclosure of new useful facts, and in suggestions of great importance. Old errors are dispelled, and new truths are brought to light, doubtful opinions are either disproved or established by experience, and the communal structure in general becomes strengthened and consolidated. Those rows of figures in the various elaborate tables appended to the report speak in most eloquent language to those who can understand the idiom. But into these we may not plunge. The pearls that can be brought up must be obtained by each diver for himself. Let the friends of communal progress examine them for themselves, and carefully peruse the report, or, rather, reports—for to the general report are appended the special one of the medical officers, the work and the visiting committees, each most interesting in its way—and we promise them that they will derive from them as much gratification and information as we did ourselves. All we can do, unless we wish to reproduce the whole document, is to specify a few of the salient points.

There is, upon the whole, rather a decrease than an increase in the number of applicants, although the expenditure increased, in consequence of the freer distribution of stimulants and nourishments to the sick under medical advice. While the applications from foreign poor decrease, those from the natives are on the increase; whereby it is proved, in the first place, that the latter have no disinclination to make their wants known to the Board, as was apprehended, and that the burden of supporting foreign pauperism is no longer unduly thrown on the English Jews. The gratifying fact is now also established that the majority of the foreign poor are gradually enabled, in proportion to the length of time of their residence here, to dispense with charity. On the other hand, it is sad to be obliged to state that 6,125 individuals are more or less dependent for assistance on the Board. The most inefficient mode of relief, in the experience of the Board, is that in the shape of money given. On this head the report states:

The money relief casually given at the meetings of the relief committees is restricted within narrow limits, being, as stated in previous reports, the least beneficial mode of administering charity. Where money is voted by the committees, it is usually entrusted to the Clerk to expend on behalf of the recipient; and the distributions made in money at their sittings are mainly confined to the committees to special gifts made by benevolent persons on occasions of festivity, mourning, or Jahrzeit. Benefactions of the kind continue to be frequent, and the recipient is always informed of the occasion which prompted the benevolent donor.

After this, it is but natural to suppose that "tickets of various charities" would be as acceptable to the Board as donations in money. The following complaint of the Board, therefore, deserves communal attention:

In reference to the item of "tickets of various charities," which is included in the "especial relief" in the balance sheet, the Board has again to observe with regret that it amounts to but £19 13s., or about "one per cent." of the amount disbursed annually among the poor by means of tickets, which exceeds annually "two thousand pounds in value." Gifts of tickets are almost as valuable to the Board as donations in money; and the Board trusts that the public may be induced to make it to a greater extent its almoner for the distribution of the benefits of these excellent charities. While on this subject, it may not be irrelevant to mention that continual applications are made to the clerk for admission tickets to the various metropolitan hospitals, many of which he is unable to satisfy. Most of the metropolitan hospitals number among their governors members of the Jewish body, and to these the Board earnestly appeals to aid in extending to their co-religionists the benefits of the institutions to which they belong, by forwarding to the clerk blank forms for admission. Occasional application is made for tickets, especially those for out-patients, to all the hospitals, and the benefits of the following institutions are particularly sought after; viz, the London Hospital, the German Hospital, the Society for the Relief of Foreigners in Distress, the Maternity Society, the City of London Truss Society, and the Victoria Hospital for Diseases of the Chest.

The loan system, we are informed, works remarkably well, and it redounds as much to the credit of the management as to the poor that in a period of four years and a half only £15 odd have been lost by bad debts. The usefulness of the mendicity system is being daily more and more acknowledged, as shown by the frequent inquiries by benevolent persons at the office concerning the circumstances of applicants. The heaviest burden upon the Board, however, are the allowances made to a number of pensioners, past all self-help, and who cannot be provided for in any of the existing charitable institutions. The number of these pensioners at present is 25, and the weekly cost £4 7s.

The Board, further, expresses great satisfaction at the intelligent zeal displayed by its salaried officers, and gratefully refers to the instances of parochial out-door relief, given at its application, with the exception of the Whitechapel Union, where there "is still much difficulty in obtaining out-door relief." The concluding portions of the report are so important that we copy them *in extenso*:

"The record of the operations of the past year being now completed, it only remains to draw the attention of the public to the results of the Board's observation on the present state of the poor, and it is happy in being able, for the first time since its foundation, to do so in terms of congratulation. The one drawback to any material improvement unfortunately remains, viz., the crowded condition of the houses of our Jewish poor, and the miserable dwellings into which they are huddled. This cannot be remedied in one, or even in five years; but a beginning has been made; the poor have been taught by the Model Lodging-houses the economy and comfort of a well ventilated and commodious dwelling; and it would seem from concurrent testimony that, with proverbial acuteness, the lesson thus brought home to them is already being studied. The visitors and the medical officers, while still frequently calling attention to bad drainage, and worse ventilation, report a little more favourably of the cleanliness of the inmates. Example in this respect goes a great way, and the more, by the operation of Visiting Committees, rich and poor are brought into contact, the greater will be the pride of the poor man in his room, in his personal appearance, and in his scanty furniture.

"With respect to the moral and religious condition of the poor, though not coming immediately within the province of this Board, it is happy to be able to add the testimony of its experience to the fact that some improvement has been shown. As regards the material condition of the poor, the tables and facts already given point to but one result—a steady and progressive improvement. Early in the year there was great cause for anxiety. The financial measures of the Government in reference to the tobacco duties threw the whole of the cigar making trade into confusion. This trade was almost entirely in the hands of Jews, and hundreds of young men were thrown out of employment; and as their earnings had always been scanty, they had nothing but public charity to fall back upon. But what threatened to be a calamity, proved, thank God, a blessing. Accounts were received from New York that the cigar trade there was almost stopped for want of hands. There was a general rush to emigrate, and many who had been elbowing each other here for subsistence have found in America a comfortable livelihood, and are daily writing to their relatives to follow them. With this exception, the other trades followed by Jews have been more fully employed than usual, and there has been less general distress than in any former year in the experience of the Board.

"The suggestions made by the Visiting Committee as to the establishment of Working Men's Clubs are worthy of much attention. The matter is one foreign to the duties of a Board of Guardians, but worthy the attention of all interested in the communal progress. The establishment of clothing, and sick clubs would also be beneficial.

"Before concluding its Report, the Board begs to refer to its financial position. While cheerfully acknowledging the liberal support accorded to it during the past year, it cannot be free from anxiety as to the future, so long as the annual subscriptions remain at their present amount. An institution to which many thousands of persons look for support and advice, which is resorted to by almost the entire community for reference and information, should surely be placed above the position of contemplating that it may at any moment be driven to close its doors. Yet, during the past year, on three occasions the balance in hand was under fifty pounds, and the Board was enabled to continue its distributions only by the great exertions of its own members. The annual subscriptions are under four hundred pounds. With a little independent exertion the Board believes they might be increased three-fold; and it cannot but draw attention to the fact, that there are institutions among the Jews, with an income greatly in excess of that of the Board of Guardians, excellent in their management and in their objects, but which are in operation only for a limited period of the year, and provided avowedly to meet the exigencies of the winter seasons, while the Board is incessant in its operations, and always occupied with the investigations entrusted to it by the public, necessitating heavy expenses for a large staff, &c. The public bounty flows in freely during the inclement season; in the summer months, when the wants of the poor are less prominently brought into notice, very few casual sums are received.

"The Board can but reiterate the suggestion made in the last Report, that if 'twenty ladies or gentlemen will kindly forward their names to the Hon. Secretary as willing to collect annual subscriptions or donations on behalf of the Board, the present immediate deficiency will doubtless be supplied, and the necessity for a recurrence of these incessant appeals be diminished in future. The Synagogues also will, it is hoped, be induced at no distant date to render their extensive and universal machinery available for the collection of funds on behalf of an institution which they themselves called into existence, and which endeavours to foster that which is an integral part, nay, an embodiment of the religion they represent, viz., the spirit of charity.'

"In conclusion, the Board sincerely trusts that when next it has to present to the community its record of operations, the results may be even more satisfactory than those herein described; and that, by the blessing of the Almighty, it may be permitted to continue its efforts for the well-being and improvement of the Jewish poor, and for the amelioration of their moral and social condition."

A Great Poet.—Julius Mosen, a Germanic bard of the Hebrew race, stands conspicuously before the German people. The Muses smiled on him with distinguishing partiality, his poems are read and read again, printed and reprinted, especially his *epos* "Ahasver," the wandering Jew, the fictitious eye-witness of all great events in history. Mosen's collected poems are now being published by Mr. Schmidt, of Oldenburg, two volumes have all ready appeared.—*Israelite.*

Holloway's Pills.—Pleurisy, pains in the side, oppression at the chest, palpitation, wheezing, and chronic coughs are notably alleviated by the use of these purifying and regulating Pills. Mr. Roberts, of Great George-square, Liverpool, states that he had suffered for several years from an excruciating stitch in the side, which the most eminent of the faculty failed to relieve, the various suggestions of friends were likewise acted upon without benefit, till one, more fortunate than the rest, recommended Holloway's Pills, which daily diminished the pain, and ultimately banished it entirely. This is one case selected from thousands, which should prove to the afflicted that these Pills will restore health after all medical means seemed to be fruitlessly exhausted.

Paris.—An Imperial Dinner.—The Emperor lately invited to a dinner in the Tuileries the central committee of the Society of the Imperial Prince. Among those asked was the Chief Rabbi of the Central Consistory. There were also present several members of the Catholic and Protestant clergy.—*U. I.*

Soiree by the Sussex Jewish Literary Club.—This *soirée* came off at the Hanover Square Rooms (lower hall) on the 24th of last month, with much *éclat* and success. The audience was tolerably numerous, though several stalls were left vacant, in consequence of persons who had engaged them being prevented from attending by the inclemency of the weather. The Rev. S. De Sola, Vice-president, who presided, in the unavoidable absence of the President of the institution—Joseph Sebag, Esq.—opened the evening's entertainment with a brief, albeit eloquent address, on the many excellent objects of the institution. He observed that such a society was well worthy the support and sympathy of the community at large, for whose youth it was intended to supply a great want, though we understand that a large proportion of the members are also seniors. We need hardly say that Miss Van Noorden, Mrs. Howard Paul, and Mr. Miranda acquitted themselves with their usual ability. Miss Benson, who sings very prettily, received the honour of an encore to her first song, "Sing, Birdie, sing." Miss Lindo was likewise excellently received, and Miss Murray proved herself to be a pianist of great promise. The only disappointment that occurred was that of the non-appearance of two of the reciters whose names were down in the programme. This, it seems to us, is the more inexplicable, as the chairman's announcement did not intimate that they were indisposed. Altogether, it was a light—no concerted music being attempted—and enjoyable evening's recreation.

Apparent Death.—The "Montreal Witness" says that recently a French Canadian landowner died suddenly, to all appearances, and was taken to the church for interment. As the service was proceeding noises were heard coming from the coffin, the lid was taken off, and the man was found alive. On the following day he was able to be about.

Causes of the Heat of the Earth.—The sun, without doubt, is one of the principal causes of the heat of this globe; and the warmth of a particular place is owing to its relative position to the sun. When he is on the southern side of the earth, the inhabitants of the north parts have not so much warmth as when he approaches the north pole. The same thing happens in the southern parts or the earth when the sun is toward the north. In those climates where the sun is almost vertical, the cold is never so intense as to freeze the rivers and lakes; the heat being very considerable in those regions. It becomes also very fervent when the sun continues long above the horizon and his rays fall for a length of time upon the same place. Hence it is that toward the poles where the days are very long, the heat in certain countries is sometimes extremely intense. From all these circumstance it appears that the sun and his relative position to the earth is one of the chief causes of the heat in open air. But this is not the only cause; for if this were the case, the heat of every summer should be equal, and the temperature of countries in the same climate should be always exactly the same. But neither of these is the case; for it is observed that upon the highest mountains, where there are spacious plains, and upon these mountains other hills and more plains, it is much colder than in the lowlands and in the valleys. Even under the line, if we ascend from a plain where the heat is scarcely supportable up a mountain several hundred feet high, we shall experience the most intense cold, and enter the region of snow and ice. It has also been remarked in winter, when during the day the cold has been very severe, it sometimes sensibly diminishes towards midnight, and then becomes temperate, although the sun's rays do not impart warmth to the atmosphere. This will prove, then, that there may be warmth in the air that is not immediately produced by the sun. There are substances which emit sparks and take fire by friction and persuasion. The axle-trees of wheels not sufficiently greased will take fire when the carriages roll with great rapidity. Other substances will become warm and enkindle when mixed together. If a certain quantity of water be poured upon a truss of hay or straw a degree of warmth will be produced. Bodies which undergo the process of putrefaction and of fermentation often require an increase of temperature. Even in the air the motion of certain matters may occasion mixtures, solutions, and combinations, which produce a great degree of heat. Thus we may conceive how heat may be produced in the open air. At first the sun is the principal cause of it; to the heat which proceeds from this body are joined that of several living creatures and combustible matters, that which comes out of the bowels of the earth, from the depths of the seas, and from warm mineral springs. This heat is often much increased by the fermentation that different bodies undergo, either upon the surface of the earth or in the upper regions of the atmosphere, where they produce warm exhalations. When therefore the particles of bodies which float in the lower atmosphere, and which are capable of receiving heat, and have not been cooled or dispersed by wind and rain, their heat gradually increases till it becomes intense; and diminishes when any of the above causes cease to act. All these arrangements are worthy of the wisdom and goodness of God: they are beneficial to all the parts of the habitable world, and every climate enjoys all the happiness of which it is susceptible. But we who live in a temperate climate most sensibly experience the providential and guardian care of our Creator, who has distributed to us cold and heat, in the wisest proportion, with a mercy that claims our gratitude and love.—*Israelite.*

THE CONVERSIONISTS AT NEW YORK.

The "Jewish Messenger," of New York, lately called attention in several articles to the tactics of the conversionists, who established a school, in which apostates teach, and in which Christian doctrines are insinuated into the minds of the Jewish children whom their unprincipled parents send there. We copy one of these articles:—

Recurring to the theme we commenced discussing in our previous number, we shall, in its connection, offer some advisory remarks to the executive authorities of our various synagogues—what we conceive to be their duty on the present occasion. It will be useless for them to be supine, and plead that their province is to look after the temporalities of their own synagogue and that beyond its walls they have no right to interpose any authority. Such a plea is untenable; it is totally opposed to that conservatism which was wont to cast so bright a halo over the name of Israel. It is their duty to look after the welfare of Israel collectively. They must not isolate themselves nor keep aloof from any subject that tends to injure the general welfare of that body of which they form a part, nor separate themselves from any course that may be the means of doing good to the common cause.

We intimated in our last that there is a conversion society in our midst, tending to do mischief to the tender lambs it is our duty to keep in the fold, and that the matter was some time since brought prominently before the various Presidents of the synagogues located in the neighbourhood, where that nursery for entrapping Israel's young ones is situated, and that we believe the matter has as yet remained unnoticed by them—arising probably from an idea that it was no business of theirs, or, very likely that they deem themselves too weak to grapple with so complex a theme. Whatever may have been the motive that influenced their inactivity, we reiterate our matured opinion that it is their duty to counteract the action of these soul catchers. Our readers will understand that we have at all times avoided interfering with the religious opinions of others. It is no business of ours. Let everyone worship in accordance with the dictates of his own conscience. But we certainly cannot remain silent when, under the garb of Christianity, converts from our own faith are found prowling about like the wolf for his prey; taking the tender child, under the plea of affording gratuitous instruction, then to instil into the docile mind of childhood the principles of Christianity. There is something so unmanly, so anti-religious in such a scheme, that we dare not trust ourselves to place on record what we think on the subject. Nor is it our object—we are merely desirous of arousing the synagogue authorities to their duty on the premises.

It is, first, to find out whose children are taught at that school. It is a matter that may be easily accomplished. Let them employ some official to enquire of the children their names and addresses. They can be found at 9 A.M., or at 3 P.M., when they leave the "nursery;" and having obtained that information, let the parents be sent for. If they refuse to answer such application, then let a committee call on them and inform them of the wrong they are doing to the welfare of their own precious souls, and to the happiness of their own children. If this warning fails to cause them to withdraw their young ones from the hands of their souls' destroyers, then let them have a reasonable time, say two weeks, to consider the course they intend to pursue. If, after that period has elapsed, they still remain obdurate, then let the sin be on their own head. Their names should at once be placed on a book, which should be termed the "black book," and a copy of the parties' names and address should be forwarded to the Presidents of every congregation in this city, so that when any whose names are registered in this book should apply for the synagogue charities or privileges they should be denied them.

Let us not be considered hard-hearted in recommending such a course. We are not callous to the appeal of distress, but in the case of Jewish parents, commissioned to rear their children in their own faith, knowingly leading them to that school where antagonistic principles are inculcated, destroying the very souls they are bound to save at all risks and hazards—for such characters we have no feeling—our heart is as hard as a stone. There must be no halting between two opinions. Either our religion is of importance to parents, or it is not. If they deem it their true religion, they have every reason to see that their offspring drink from the same well-spring of life. If it is not important, and they deem it prudent to have their children brought up in another faith, then the synagogues should not be burdened with their support.

This is a course we deem conservative. It is due to the many poor who have a right to our assistance, that those rights should not be taken from them by a class of persons who have no claim, having renounced it the very moment they take their tender lambs from the fold of Israel, and furnish them with a strange shepherd.

It is more than probable that our advice may be regarded as breathing a spirit of intolerance. To the very reverse, it is essential to the spiritual health of the collective body, that it should be purged of those members who tarnish our fair fame, and who only act the part of hypocrites, in having their children taught the principles of a religion of which they are totally ignorant themselves, and in causing them to abandon that faith which it is their province to guard and to preserve. These ideas are placed before our authorities, so that they may be properly shaped and be instrumental in accomplishing some good for those young ones who are permitted to go astray.

BOARD OF GUARDIANS.—The ordinary monthly meeting of this Board was held on Wednesday, 24th ult., the President in the chair. The sixth annual report was brought up and adopted, and ordered to be circulated. It embodied in detail all the proceedings of the Board and of its committees during the past twelve months, and gave great satisfaction to the Board. The annual balance sheet was presented by the auditors and passed, thanks being voted to the auditors for their services. A letter was received from the Hambro' Synagogue giving its assent to the request of the Board that its contributors might be allowed directly to be represented by the Board itself. On the recommendation of the Medical Committee, a further sum of £5 5s., was voted for the purchase of maternity tickets. The purchase of four sewing machines was ordered out of the surplus arising from repayments made by the lessees of existing machines. The bi-monthly revision of the list of fixed allowances was next made, and some alterations resolved upon; several relief orders were made on the recommendation of the relief committees. A special vote of thanks was passed to the President for his valuable services to the Board since its establishment, and the meeting adjourned.

THE RELIGION OF ARABIA.—Mr. Gifford Palgrave lately read a paper before the Royal Geographical Society, on his travels in Arabia. We make the following extract:—"The nominal State religion all over Arabia is, of course, Islamism, but except in the large towns it is anything but obtrusive, and is usually intermingled with certain superstitious observances strongly suggestive of a lingering trace of the old Sabæan worship of the sun, such as it is known to have existed before Mahomed drove out Paganism. Thus, in Northern Arabia the people prayed as the first ray of the sun rose above the horizon, and so continued till his whole disc was clear, and again in the evening (reversing the order of course), a ritual which is stringently prohibited by the Koran, as the sun is supposed to rise and set between the horns of Eblis, to whom, therefore, all prayers performed as above are supposed to be addressed! Again, in Oman he found that the people were in the habit of praying, not to the sun at east or west, but with their faces to the north, and on inquiry he learned, to his surprise, that the name they applied to the north star was that very same mysterious title Jah, assumed to himself by the Almighty in the book of Exodus. This he was inclined to attribute to the idea of fixity which, in their ignorance of astronomy, they would probably attribute to the only star that seemed to them always to occupy the same place. In conclusion he would remark that all anti-Islamitic nations were always to be found in the East nestled among the mountains." The practice of praying at sun-rise reminds us of the custom of a certain pious Jewish sect called in the Talmud ותיקין, whose members offered up their devotions every morning as soon as it dawned.

HENRY SOLOMON begs to inform his friends and the public that he has sold the lease of the premises, 52, Wigmore-street, Cavendish-square, and that the whole of the stock of Second-hand FURNITURE MUST BE SOLD before the 25th of March.

SPECTACLES—for all sights, with improved lenses, ground on a new principle, requiring half the usual magnifying power, and by their aid the smallest print may be read to extreme old age. These are the only Spectacles ever noticed by a medical journal. "Medical Circular," Nov. 16th, 1859, states: "We have seen an extraordinary improvement in the grinding of spectacle lenses by Mr. B. Davis, and from their peculiar transparency we should think the most defective vision may be wonderfully assisted."
Prices, fine steel frames with pebbles, 10s. 6d.; best glasses, 5s 6d., 4s. 6d., 3s. 6d.; solid gold, from 20s. Country residents suited by stating age. Catalogues of spectacles, microscopes, opera glasses, &c., for two stamps.
BERNARD DAVIS, 430, Euston-road, N.W., Optician to the Ophthalmic Institutions. Caution—No agents or travellers.
An Apprentice Wanted.

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IMPORTED direct from the Midi and Cote d'or, particularly the Muscat Lunel and Muscat Frontignac, which has 42 degrees spirit proof according to the test of the Customs Laboratory; also fine Burgundy, &c., at L. JAMESON, 55, Mansell-street, Minories, E.
N.B.—Country orders promptly executed.

EMANUEL COHEN, COOK and CONFECTIONER, 22, Wentworth street, Spitalfields; 115, Gravel-lane, Houndsditch, London; and 150, High-street, Margate—in returning thanks for past favours, begs to recommend himself to supply the public in general with Breakfasts, Dinners, and Suppers on very moderate terms. Confectionery of the first class. Jellies, ices, blanc manges, &c. Country orders attended to.

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PHILIP GOSCHALK begs to announce to his friends and the public in general that he still continues his business a COOK, and to inform them that by employing him for Parties and Weddings they will effect a saving of 50 per cent. Engagements both in town and country.—58 Leman-street, E.

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William Allan and Co., 9, Stationers' Hall Court, Paternoster-row; and at the Jewish Chronicle office.

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THE GROUNDS OF CHRISTIANITY EXAMINED, by Comparing the New Testament with the Old—by GEORGE BETHUNE ENGLISH, A.M. To which is added a review of the "Sermon on the Mount," &c., by the Rev. Dr. ZIPSER, Chief Rabbi of Stuhlweissenburg, in Hungary.
This remarkable work, the production of one educated for the Church of England, sifts the evidence of Christianity to the very bottom, and clearly establishes the correctness of the Jewish view on the questions at issue between Judaism and Chrisianity.

TO BE LET, No. 1, Bury-street.—The House contains twelve large rooms, and is in good repair. The furniture, which is good, would be sold to the incoming tenant on very moderate terms. The premises are now used as a boarding house, but is equally adapted for a private dwelling. The present proprietor has a connexion, and the business is capable of being extended in the hands of an active person. Apply any day between the hours of 10 and 12 on the premises.
Business carried on as usual.

TO COMMERCIAL GENTLEMEN.—NOTICE.
IN consequence of an advertisement appearing in the "Jewish Chronicle" of last Friday, that a Central Commercial Boarding House in Birmingham, successfully carried on for four years, is to be let; Mr. NATHAN, No. 11, Edgbaston-street, begs to inform his friends that his is the only Jewish Commercial Boarding House in Birmingham, and that he is not leaving the town, but will shortly REMOVE to more commodious premises, of which due notice will be given.—Feb. 29th, 1864.

TO Jewish Commercial Boarding House Keepers.—TO BE LET, in June, a ROOMY HOUSE, situated in the centre of Birmingham, and well adapted for the above business, which has been successfully carried on in it for the last four years. Satisfactory reasons will be given as to why it will be vacant. For further particulars apply to Mrs. R. Ash, 12, Edgbaston street, Birmingham.

TO LET and take possession by the 25th March, the whole of the upper part of the house, 19, Houndsditch. Gas all through the house, and with every convenience for a small family also some good Furniture to be disposed of, the present occupier going to leave England. Apply, private door.

TO LET, A FURNISHED APARTMENT for a single Gentleman. Enquire at No 22, Great Prescott-street, E.

APARTMENTS (with or without Partial Board) for a gentleman, in the house of a highly respectable family, where the comforts of a home can be assured. Address Alpha, Jewish Chronicle office, Bevis Marks.

REQUIRED, by a Widow Lady, a Re-engagement as HOUSEKEEPER, or charge of a family deprived of maternal care, or Companion to an elderly invalid lady. Unexceptionable references. Address C. B., 45, Warestone-road, Birmingham.

A LADY who has been engaged in business for several years, wishes an ENGAGEMENT in a house of business either as Saleswoman or Housekeeper. Good references. Address F. A., Jewish Chronicle office.

WANTED a Jewish Girl as NURSEMAID, where there is only one child. Apply any morning between 12 and 2 at 37, Old Bond-street.

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NOTICE of REMOVAL.—The MISSES ALEXANDER beg to inform their friends that they are about to remove at the end of March to new and more commodious premises, situated No. 33, MONTAGUE PLACE, RUSSELL SQUARE. Vacancies for permanent Boarders. A drawing-room suite of apartments to let, also apartments at 33, King-street, Covent-garden.—All communications to be made to the Misses Alexander, 10, Bedford-street until the 25th March.

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PRIVATE BOARDING HOUSE,
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Board and Residence upon moderate terms. Vacancies for Two or Three Resident Boarders.

NO 15, MONTAGUE-PLACE, RUSSELL-SQUARE.—MISS BENZAQUEN begs respectfully to announce to the Jewish community that her Establishment will be OPENED on the 3rd MARCH next, for the accommodation of visitors to the metropolis, with first-class Board and Residence, and where every attention will be paid to insure the comforts of a home to those who may favour her by their patronage. The situation is intermediate of the Western and Eastern Synagogues, and contiguous to the leading theatres and places of amusements. Applications to the above address will meet with immediate attention.

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Collector.—MR JACOB ROXAS